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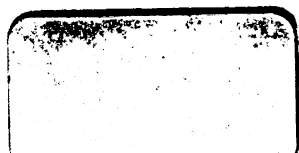
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PREFACE TO THE TENTH EDITION.

THE necessity for another Edition of this Introductory Grammar leads me to hope that it has been found useful to beginners in Hebrew, and that the attempt made in it to combine a statement of the principles of the language with progressive exercises for practice upon them has not altogether failed.

In this Edition some parts in previous ones that appeared too brief and obscure have been made fuller and simplified ; examples have been added, where wanting, and some additional Tables and Paradigms introduced. It is hoped that these changes will be found to be improvements.

Some irregularity in the grammatical order of the sections has naturally been occasioned by the requirements of an Exercise Book. It was necessary, for example, to introduce the Inseparable Prepositions and the Conjunction at an early stage, and also to make the First Declension of Nouns precede the Verb, in order to have materials for the construction of

▼

sentences; but the proper grammatical order has been followed as closely as possible, and the outline of Grammar has been kept distinct from the Exercises, in order that, if desired, it may be used without them.

I have to express my thanks to several scholars and teachers who have kindly offered me useful suggestions and corrections, particularly the Rev. J. T. Fowler, Vice-Principal of Bishop Hatfield's Hall, and Hebrew Lecturer in the University of Durham; and to Mr. J. Iverach Munro, who has greatly helped me by reading the proofs.

EDINBURGH, *November* 1891.

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ADDITION.

On § 48, The Numerals, see the simplified statement, *Syntax*, p. 57, *Obs.*

OF SOUNDS AND WRITING.

§ 1. HEBREW ALPHABET.

Name	Form		Sound and Sign	Signification of the name	Numerical value
' <i>Ā-leph</i>	Final	א	'	Ox	1
<i>Bêth</i>		ב	b, bh	House	2
<i>Gî-mel</i>		ג	g, gh	Camel	3
<i>Dâ-leth</i>		ד	d, dh	Door	4
<i>Hē</i>		ה	h	<i>see d.</i>	5
<i>Wāw (Vāv)</i>		ו	w, v	Hook	6
<i>Zâ-yin</i>		ז	z (in zero)	Weapon	7
<i>Hêth</i>		ח	h	Fence	8
<i>Têth</i>		ט	t (lingual)		9
<i>Yôdh</i>		י	y	Hand	10
<i>Kaph</i>	ך	כ	k, kh	Bent hand	20
<i>Lâ-medh</i>		ל	l	Ox-goad	30
<i>Mēm</i>	ם	מ	m	Water	40
<i>Nûn</i>	ן	נ	n	Fish	50
<i>Śâ-mekh</i>		ס	ś	Prop	60
' <i>Ā-yin</i>		ע	'	Eye	70
<i>Pē</i>	ף	פ	p, ph	Mouth	80
<i>Çâ-dhê</i>	ץ	צ	ç (ts or ss)		90
<i>Qôph</i>		ק	q (guttural k)		100
<i>Rêsh</i>		ר	r	Head	200
<i>Sîn, Shîn</i>		ש	s, sh	Tooth	300
<i>Tāw (Tāv)</i>		ת	t, th	Sign or cross	400

1. These 22 letters are all consonants. Hebrew is written from right to left.

2. The letter א expresses simply the emission of the breath. It may be well heard if in such words as *ye'esoph*, *yo'omar*, the stream of sound of the first vowel be suddenly shut off, and the second vowel uttered with a new emission of breath.

The letter ה had probably two sounds, one rough like *ch* in the Scotch word *loch*, and another a smooth deep sound of *h* very difficult to produce.

The letter י had also two sounds, the one a sharp guttural sound, bearing the same relation to א that ה bears to the simple ה, the other a vibratory palatal sound like the French *r*.

These three letters, along with ק, represent peculiar Semitic sounds.

3. Six of the letters have a double pronunciation. The difference is indicated by a point in the bosom of the letter, thus: כ פ ד נ ג ב have the sounds *bh* (v), *gh*, *dh* (th in *this*), *kh* (ch in *loch*), *ph*, *th* (in *think*), but נ ג ד &c. have the ordinary sounds of *b g d k p t*. This point is called *Daghesh* (§ 7).

4. The letter ו is sounded by most Scholars like *w* though some give it the sound of *v*.

The lingual sound ט ז is produced by pressing the flat of the tongue to the top of the mouth.

The sign ש *Shin* sounds *sh*; ס *Sin* sounds *s*, and so צ.

5. The five letters *k m n p ç*¹ have each two signs, of which the second is used when the letter is the last consonant of a word. All the finals except *m* have a tail coming below the line, and no other letter except *qoph* comes below the line.

6. *The letters and signs in the column marked "sound and sign", Table p. 1, are those for the most part now adopted to represent the Hebrew letters, and should be employed in transliteration into English.*

¹ The sound of this letter was probably a strong flat *ss*; but the Alphabet has so many *s* sounds that the traditional *ts* may be retained for the sake of distinction.

Rem. *a*. On 2. The clear sound of *γ* is represented in the Sept. by the *spiritus asper* or *lenis* of the Greeks (the former of which is now generally adopted as the sign of the letter), and the gargling sound by the letter *γ*. Cf. Gen. 2. 8; 10. 21; 10. 19. It is decidedly wrong to represent either of its sounds by the nasal *ng*.

Rem. *b*. Observe how the following letters are distinguished: *ב* *b* has a foot-stroke going behind, *כ* *k* is round and *נ* *n* square, while *ג* *g* is broken at the foot; *ד* *d* is square at the top, and *ר* *r* is round; *ה* *h* is open at the top, *ה* *h* is shut, and *ת* *th* has a foot at the left; *י* *y* does not touch the line, *ו* *w* does, *ז* *z* has a cross-stroke at the top, while *ף* final *n* comes under the line; *ס* *s* is round and *מ* final *m* is square; *פ* *f* is open at the top and *מ* *m* open at the foot.

EXERCISE. WRITE THE FOLLOWING IN ENGLISH AND HEBREW.

בטן, דבר, ירד, ירך, גנב, רבוי, ימט, טעם, מעט, עצה, דחשך, קצה, כפים, מגן, מים, זין, כנען, אחר.

bh, b, l, lm, ml, st, shn, lkh, gdh, dgh, qvph, rç, kph, çv, hm, zyn, mš, mt, 'ç, r', 'm, yvn, nvn, mym, 'vphph, hms, çyç, tmm.

N.B. The forms *bh*, *kh* &c. represent *ב*, *כ* &c. without the dot; *b*, *k* &c. the dotted letters (No. 3).

§ 2. VOWEL SOUNDS. VOWEL LETTERS.

1. *Vowel Sounds*. The three primary vowel sounds in Hebrew, as in other languages, are A I U (pronounced *ah ee oo*) which pass through the following modifications:

	A	I	U
a { primary pure short vowels	a	i	u
b { deflected short	(e, i)	e	o
c { pure long vowels	â (ô)	î	û
d { diphthongal long vowels		ê	ô
e { extension of pure short to tone long	ā	ē	ō
f { extremest shortening of a vowel	° ä °	° ë °	° ö °

This table is not exhaustive, but it contains the main elements of the system. See the *Rem.* on p. 4.

1) *Pure short vowels*. The first line exhibits the three primary vowel sounds *a i u*; and the second line the deflection of these into related short sounds. The vowel *a* passes many times into *e*, and then further into *i*. The sounds *e o* have now at least equal currency with *i u*.

1*

2) *Pure long vowels*. The pure long vowels \hat{a} \hat{i} \hat{u} may be supposed to arise from the pure short by simple extension or duplication; or by short vowels coalescing with y , w , as $iy = \hat{i}$, $uw = \hat{u}$. The pure long \hat{a} is less common than the others, \hat{o} being often found instead of it.

3) *Diphthongal long vowels*. Another class of long vowels are the diphthongal, \hat{e} \hat{o} , which have arisen from the vowel a coming before i and u , or before y and w , thus $\left. \begin{matrix} ai \\ ay \\ aw \\ au \end{matrix} \right\} = \hat{e}$ $\left. \begin{matrix} ai \\ ay \\ aw \\ au \end{matrix} \right\} = \hat{o}$. Hebrew hardly uses the diphthongs ai and au (the sounds in *buy* and *how*), preferring, like English and French, the sounds \hat{e} and \hat{o} instead of them.¹

4) *Tone-long and indistinct vowels*. The great strength of the Accent or Tone in Hebrew seems to affect short vowels in two ways: on the one hand it extends those in its immediate neighbourhood, giving rise to the vowels called *tone-long* \bar{a} \bar{e} \bar{o} ; and on the other hand it greatly shortens those at a distance from it, giving rise to a class of sounds, which, though vocalic, are too brief and indistinct to perform the functions of real vowels. The commonest of these indistinct sounds is a very short indefinite sound, nearest perhaps to e in the syllable *be* of *believe*,—represented by the small e above the line;² but others approach so much towards distinctness that their affinity to one or other of the three vowels a e o can be detected; they are \check{a} \check{e} \check{o} .

Rem. In the above Table the letters A I U indicate the three primary, generic vowel sounds, and the small letters the actual vowel sounds of the language. The notation adopted is convenient. The *pure long* and *diphthongal* vowels (both of which are unchangeable) are indicated by the circumflex, \hat{a} &c.; the *tone-long* vowels (which are changeable) by the long mark, \bar{a} &c.; the *indistinct* vowels by the short mark, \check{a} &c.; while the *simple short* vowels remain unmarked.

2. *Vocalization*. All the Shemitic Alphabets consisted originally of consonantal signs only (§ 1. 1). It is characteristic of their first efforts towards vocalization to make

¹ The sounds ay often combine into an open \hat{e} with the tone, instead of forming the more extended \hat{e} .

² The same sound is heard in German words beginning with two cons., e. g. *knie* i. e. *k'nie*.

use of certain feeble consonants to represent vowels, particularly at the end of words. The various dialects differ considerably in the degrees of completeness to which they have developed this method of vocalization.

3. The consonants used in Hebrew for this purpose are ם ן ף ך, which on account of this use have sometimes been called *vowel letters*, thus:

1) The guttural, or *a* sound was indicated by the guttural letter *Aleph*, when not final (though indication of non-final *a* was rare), and sometimes when final.

Final *a* was chiefly indicated by *He*.

2) The palatal, or *i* and *e* sounds were indicated by the weak palatal *Yod*.

Final *e* was often indicated by *He*, but not final *i*.

3) The labial, or *u* and *o* sounds were indicated by the weak labial *Vav*.

Final *o* was often indicated by *He*, but not final *u*.

Briefly: *i* and *e* (medial and final) were represented by ם
u and *o* (medial and final) ן
 all *finals* (except *i* and *u*) ף

Rem. In this textual vocalization, vowels of the *second* class (*i* and *e*) and of the *third* class (*u* and *o*) were almost always indicated by the vowel letters, when *final*, less uniformly when medial; in the latter case they were often so indicated when *diphthongal*, also when *pure long* (ê ô î û), but not when *tone-long* (ē ō), nor when short. Vowels of the *first* class (*a* sounds) were rarely indicated when not final, and not uniformly even when final.¹

¹ See note 2, p. 8.—The above statements regarding the so-called *vowel letters* are general; their use can hardly be understood without a knowledge of the history of the language. 1. It is probable that they were used at first chiefly at the *end* of words, e.g. to mark pronominal suffixes (§ 19) and inflectional terminations, which were important for the sense. 2. In the *middle* of words they were chiefly used where *w* and *y* were elements of the word, e. g. formed diphthongs afterwards pronounced as vowels, or characterized the root (Ayin Vav and Yod verbs, § 40). 3. Later their use was extended to mark long vowels in general.—There is thus a great want of uniformity in the usage. In general they are most employed towards the end of words, and when the same long vowel occurs twice in a word it is usually only once written fully.—The representation of final *a* by *Aleph* is mostly late (usual in Aramaic), Num. 11. 20, Is. 19. 17, Ez. 27. 31; 31. 5; 36. 5, Ru. 1. 20, Lam. 3. 12, Ps. 127. 2, Dan. 11. 44.

6 § 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

EXERCISE. WRITE THESE WORDS IN ENGLISH LETTERS:

נא, מה, לה, לי, לו, לין, לון, מי, מימי, שילו, קומה, לולי,
 סרים, דינק, הושיעה, סוסים, הוריתי, ראמות, קול, קולוחינו,
 עוף, הובישו, היליכי, הולוכו:

Write these Hebrew words, expressing the vowels by *vowel letters*:

shûr, shôr, shîr, shîrîm, şûs, şûsôthênû, shâtîm, qôç, lî, lô,
 lû, mê, mêshîbh, môth, hêlîl, hûl, hîlâ, çîph, mêqîç, tôbhê,
 nîrî, hôshîbhû, rîn, hôlikh, hêlikhû, lûlê, mênîqôthênû.

§ 3. EXTERNAL VOWEL SIGNS. THE MASSORETIC POINTS.

1. So long as Hebrew was a living language, the helps to vocalization described in § 2. 3, though scanty, might be found sufficient. But when the language ceased to be spoken and became unfamiliar, fuller representation of the vowels was needful for correct reading. This necessity, in combination with the literary activity of the time, gave rise to the present very complete system of vowel signs.

As the pronunciation of the language was not expressed by signs but handed down by tradition, this tradition became an important branch of study. The word for "tradition" is *Massôrah*, under which term was embraced the whole Textual Criticism of the Scriptures, including the vocalization and reading. Hence those who employed themselves about this have been called *Massoretes*, and the new system of vowel signs introduced by them is named the *Massoretic System of Points*.

The history of this system is difficult to trace. The names of its authors are quite unknown. So complicated and perfect a machinery of signs could have been matured only very slowly and by successive generations of labourers. The system probably dates from the sixth and following centuries; neither Jerome (d. 420) nor the Talmud (c. 500 A.D.) appears to know anything of vowel *signs*. Being the result of a formal scientific effort to express the pronunciation of the language, it is, like all systems of vowel notation arising in similar circumstances, completely phonetic; the new signs, however, are not regarded as integral

parts of the word and are not placed among the consonants, but, with rare exceptions, beneath or above them, *outside* the word.

The names given to the vowel signs probably have some reference to the action of the mouth in uttering the sounds. These sounds are contained in the first syllable of most of the names. The signs have probably all arisen by various modifications from the single point or dot.

2. TABLE OF EXTERNAL VOWEL SIGNS OR MASSORETIC POINTS.

A class.	I class.	U class.
Short vowels } <i>páthah</i> — <i>a</i> fat	<i>híreq</i> — <i>i</i> pin	<i>qíbbûç</i> — <i>u</i> put
	<i>š'ghól</i> — <i>e</i> pen	<i>qam. haṭûph</i> — <i>o</i> on
Long vowels } <i>qámeç</i> — <i>ā</i> small	<i>híreq</i> — <i>i</i> ravine	<i>shúreq</i> — <i>û</i> true <i>qíbbûç</i> — <i>û</i> true
	<i>çêré</i> — <i>é ē</i> pain	<i>hólem</i> — <i>ô õ</i> bone
Indistinct vowels } <i>simple sh'va</i> <i>·</i> <i>composite sh'vas</i> <i>·</i> or <i>haṭeph</i> s <i>·</i> <i>·</i>	<i>·</i>	<i>·</i>
	<i>·</i>	<i>·</i>

1) The vowels in the English words annexed probably pretty well correspond to the Hebrew vowels, e. g. — = the *a* in *small*; — = the *a* in *fat* &c. The notation \hat{a} , \bar{a} , a , \acute{e} , \bar{e} &c. in the above Table is the same as that in Table § 2, p. 3.

2) *Long and Short signs.* There are five short signs, viz. — , — (short), — , — , and — ; and five long, viz. — , — (long), — or — (long), — , and — . When this Table is compared with that in § 2, to which it corresponds, it will be seen that the Massoretes invented only one sign for any long vowel sound, expressing a pure long, diphthongal, and tone long sound by the same symbol.¹

The representation of the vowels *i* and *u* was also peculiar. In the case of the vowel *i* the one sign — was thought sufficient to represent both its long and short sounds, as הִשְׁמִדְהֶם *hish-mi-dhām* (he destroyed them). Short *u* is expressed by *qibbûc*, as שֻׁלְחָן *shul-hān* (a table). Long *û* was usually already represented in the text by *vav*, in which a point was inserted, forming *shûreq*, as קָם , *qûm*, pointed קָם (to arise). When *vav* was not already expressed *û* was indicated by *qibbuç*, as קָם , *qûm*, pointed קָם .²

3) *Indistinct vowels.* *Sh'va simple and composite.* The name *sh'va*, a word of doubtful meaning, was given to that indistinctest of all sounds resembling the swift *e* in *believe*, § 2. 1. 4). Its sign is two perpendicular dots. This *sh'va* is so indistinct that the class of vowel to which it belongs cannot be detected, and hence it is common to the three classes. See § 6, Table *d*.

The other three indistinct vowels approached so much towards distinctness that the class of vowel sound to which they belonged could be detected, though they did not reach the rank of full vowels § 2. 1. 4). They thus seemed to

¹ In other words their system was phonetic simply not etymological.

² It is considered an anomaly by the punctuators when short *u* is represented in the text by *vav*, and attention is drawn to it in a note, e. g. Gen. 2. 25, Is. 51. 4, Ps. 102. 5. The same is the case when short *o* is represented by *vav*, e. g. 2 Sam. 13. 8, Is. 18. 4, and also when short *i* is represented by *yod*, e. g. 1 Sam. 17. 35, Prov. 30. 17.

stand midway between the simple sh^{va} and true vowels, and are indicated by signs compounded of simple sh^{va} and the three short vowels, ֿֿֿ , ֿֿֿֿ , ֿֿֿֿֿ . Hence they are often named *Composite sh^{vas}*. Being also vocalic sounds perceptibly of the nature of the short vowels they are often called *swift* or *hurried* short vowels: *hātēph pathah*, *hātēph ṣ̄ghôl*, *hātēph qāmeç*. This peculiar degree of vowel sound was heard chiefly in connexion with the consonants called *gutturals*, § 8.¹

Rem. The sign of simple sh^{va} is also put under every consonant without a vowel of its own, if it be sounded and not final, § 5. 6. The sh^{va} in this position is called *silent*, having no sound.

4) *Position of the vowel sign.* The vowel sign stands under the consonant after which it is pronounced, as בַּל *bal*, *not*, נָמֵר *nāmēr*, *a leopard*; with the exception of *hōlem*, which stands over the left corner of the consonant which it follows, as דָּב *dōbh*, *a bear*, קָטָן *qātōn*, *little*, and שֹׁרֵק *shūreq*, which has the compound sign, as סוּס *sûs*, *a horse*. Final *kaph* occurs only with *qameç* and *sh^{va}*, and these it takes in its bosom, as בָּקָה *bākh*, *in thee*.²

A *hōlem* preceding *shin* coincides with its point, as מֹשֶׁה *mōshe*, *Moses*; a *hōlem* following *sin* coincides with its point, as שֹׂנֵא *sōne*, *hating*. The figure שׁ will be *sho* at the beginning of a syllable, and *os* elsewhere, as שֹׁמֵר *shō-mēr*, *keeper*; תִּירְפֹּס *tir-pōs*, *thou treadest*.³

Rem. Besides the defects referred to in 2. 2) of this §, another defect in the Massoretic system is its failure to distinguish by sign

¹ Ordinary consonants, however, were occasionally pronounced with the opener sound of the *hātēph*: 1. when a letter is repeated the sh^{va} under the first is usually *hāt. path.* as Gen. 9. 14 בְּעָנְנִי *when I bring a cloud*. Is. 1. 23. 2. After a long vowel, Gen. 2. 12 וְזָהָב *and the gold*, Gen. 3. 17; 27. 26. Also for euphonic reasons, Gen. 32. 18. Cf. § 36. Rem. *b* for another case.

² Final *ā* is occasionally written defectively after *n*, thus וְתִבְלָעַן, Gen. 41. 24, cf. Gen. 19. 33. 36; 37. 7, Ex. 1. 18, 19, Ru. 1. 9, 12. The form שִׁמְעֵן Gen. 4. 23 (Ex. 2. 20) is further contracted.

³ When *hōlem* precedes the letter א as a quiescent the point is placed on the right apex of the letter, as בָּא *bō*, when it follows, the point is on the left apex, as אָב *ōbh*. When the א is not quiescent the *hōlem* occupies its proper places, as בָּאָם *bō-ām*.

10 § 4. COALITION OF THE MASS. AND TEXTUAL VOCALIZATION.

the long *a* and short *o*, vowels cognate in quality but different in quantity. By attending to the rules for the syllable (§ 5) and for Metheg (§ 10. 2), the learner will generally know for which of the two sounds the sign stands in any place.—1. The rules for the syll. (§ 5) shew that where — stands in a shut unaccented syll. it is *o*, as וַיָּקָם *vay-yâ-qom*, and he arose, כָּל־הָעָם *kol-ha-'am*, all the people (§ 10. 4), לִישׁ-בֹּר־אֶחָל *lish-bor-'ôkhel*, Gen. 42. 7. 2. The rules for Metheg (§ 10) shew that חֹכְמָה is *hokh-mah*, wisdom, (חָכְמָה *hā-kh'mah*, she is wise) &c. 3. Only a knowledge of forms will teach that פָּעֻל is *po-'ôlô*, his work, cf. § 29 with § 36 and § 31. The Jewish Grammarians maintain that — in such instances is *ā*, but contrary to the analogy of the forms in the regular strong root (see Baer-Del. Job pref. p. vi).

EXERCISE: TRANSLITERATE THE FOLLOWING HEBREW WORDS INTO ENGLISH, AND ENGLISH INTO HEBREW WITH MASS.

VOWELS.

גָּם, גֹּבֶה, בֹּר, בֹּשֶׁה, שׁוּר, שׁוֹר, שָׁם, הֹק, 'im, 'im, nōph, 'am, har, rōbh, rūç, hārōgh, çêl, māshāl, m'shal, qōtêl, yārūç, qômam, yo'ômar, 'êšōph.

gam, göbh, bôr, bôsh, shûr, shîr, shôr, shâm, hōq, 'im, 'im, nōph, 'am, har, rōbh, rūç, hārōgh, çêl, māshāl, m'shal, qōtêl, yārūç, qômam, yo'ômar, 'êšōph.

§ 4. COALITION OF THE MASSORETIC AND TEXTUAL VOCALIZATION.

The Massoretes are supposed to have abstained from any alteration of the written consonantal text. The rudimentary vowel system expressed by the vowel letters remained untouched. At the same time their own system was not a mere supplement to this but a thing complete in itself. It thus happens that in all those cases where a textual vowel already existed, there is now a double vocalization, the textual and the Massoretic. When the consonantal letter is present the syllable is said to be written fully (*scriptio plena*), when it is absent the syllable is written defectively. See also § 9.

Rem. When vowels are written fully the Massoretic point stands in its proper place under the consonant which it follows, except *hōlem* which is placed over the *vav*, e. g. בֵּין *bîn*, בֵּן *bên*, בּוֹן *bôn*.

Exercise. Write the words in Exercise § 2 with the Massoretic as well as Textual vowels.

§ 5. PRINCIPLES OF THE SYLLABLE. READING.

1. Hebrew is a strongly accented speech, and the Accent or Tone to a great extent rules the various vowel changes in the language. The accent usually falls on the last syllable of the word; in certain cases it may fall on the penult.¹

2. *Kinds of syllable.* A syllable ending in a vowel is called *open*, as קָ qā; one ending in a consonant is called *shut*, as קַל qal. Every syllable must contain a vowel, and the sh^{va}s or indistinct sounds are not sufficiently vocalic to form syllables.

3. *Vowel of the syllable.* The vowel of an open syllable is long; it may be short if it has the accent, as קוֹלֵךְ qô-*té-leth*. The vowel of a shut syllable is short; it may be long if it has the accent, as מִקְּטֹל miq-*ṭál*.²

4. Another kind of syllable, not uncommon, is the *half open*. It has a short unaccented vowel, but the consonant that would naturally close it is pronounced with a slight vowel sound after it, and thus hangs loosely between this syllable and the one following, e. g. בִּיקְטֹל biq-*ṭōl*, in *killing*; which is not biq-*ṭōl* nor bi-q^ṭ-*ōl*. Half open syllables are generally the result of inflectional changes or composition (§ 6. 2 d).

5. *Beginning of the syllable.* Every syllable must begin with a consonant. No syllable can begin with more than two consonants. When a syllable begins with two consonants these must be separated by the slight vocalic sound indicated by sh^{va} simple or composite, which is placed under the first, as קַטַּל q^ṭ-*al*, חֲלֹמִי ḥālō-mi, *my dream*.

Thus the place of sh^{va} vocal, simple or composite, is under the first of two consonants that begin a syllable.

¹ It is understood that the *tone* or *accent* is the stress of the voice, and the *tone-syllable* is the syllable of the word on which the stress falls, e. g. in the noun *présent* the first syllable is the *tone-syllable*, in the verb *to présent*, the last syll. has the tone.

² Observe that we speak of long and short *vowels* in Heb., but not of long and short *syllables*; the syllable is *shut* or *open*.

6. *End of the syllable.* A syllable may end in a vowel or consonant, that is be either open or shut (No. 2). None but a final syllable can end in more than one consonant; and a final in not more than two, and the two cannot be a double letter.

Simple sh'va silent is placed under the consonant that ends the syllable, if the consonant be sounded and not the last letter of a word, as מִקְּטֹל *miq-ṭāl*. A consonant not sounded (i. e. quiescent) does not take sh'va, as רֶשִׁית *rê-shith*; nor yet a single final consonant, except *kaph* which takes sh'va in its bosom, as שָׁם *shām*, but לָךְ *lākh*; but two sounded consonants at the end of a word both take sh'va, as קֹשֶׁת *qōshēṭ*, יָשָׁח *yashq*.

Rule for placing Sh'va. The rules in 5 and 6 regarding sh'va (simple and composite alike) may be put briefly thus: *Sh'va* (simple or composite) *is to be placed under every consonant without a full vowel of its own*, if the consonant be sounded (not quiescent) and not the single final letter of a word. When two consonants end a word, the last has sh'va only when the first has it (by first part of the rule), as קֹשֶׁת *qōshēṭ*, but לִקְרַת *liq-rath*.

Rem. a. On 1. If the accent be on the penult, either the unaccented final or accented penult must be open.

Rem. b. On 3. The vowels *i* and *u* cannot stand in a shut syllable before *two* consonants even with the accent. On the other hand the secondary accent *Metheg* (§ 10.2) has the same effect on the syllable as the main accent.¹

Rem. c. On 5. There is one case of a syllable beginning with a vowel, when the conjunction *vav* is pointed *u* (§ 15). But Shemitic shews a tendency to pronounce *w y* as *u i* even at the beginning of words.

Rem. d. On 6. A double letter falling at the end of a word becomes single. This arises from the strictly phonetic character of the vocalization (see § 7.3. Rem.), a true double letter necessarily requiring a vowel after it. There are perhaps a pair of exceptions, אַתָּה *thou* fem. (§ 12) and אַתָּה *thou* (f.) *hast given*.

From the last part of the above rule is excepted according to some Edd. 2 fem. perf. of verbs אָלַל and הָלַל, e. g. אָלַלְתָּ 2 Sam. 14, 2, 1 K.

¹ On short vowel before gutturals see § 8. 4 Rem.

17. 13, Ez. 5. 11. In a few words, e. g. נָחַם *sin*, וַיַּרְא *and he saw*, נָחַל *valley*, the aleph is otiose (*hēt, vay-yar, gay*).

If a word end in two sounded consonants, the second must be a mute, that is one of the letters b g d k p t ṭ q. Words ending in two consonants are rare and chiefly either contracted or foreign.

Examples on the Syllable:

קָטַל *qā-tāl*; קָטַלְתִּי *qā-tāl-ti*; קָטַלְתֶּם *q̄tal-tém*; כָּרַבִּים *k̄rū-bhīm*; יִשְׁקָלוּ *yish-q̄lū*; הַבְּדִיל *habh-dīl*; מַמְלֶכֶת *mam-lé-kheth*; עֲבָרִים *ābhā-dhīm*; אֱלֹהֶיךָ *ēlō-hé-khā*; יִלְדֵי *ȳlī-dhē*; יָשַׁק *yashq*; יַעֲמֹר *yē-ā-mēr*; יְרוּשָׁלַיִם *ȳrū-shā-lā-yim*; חֲלָיו *hōlā-yē-nū*.

EXERCISE. WRITE THE FOLLOWING WORDS IN ENGLISH, DIVIDING THEM INTO SYLLABLES:

אֱלֹהִים, חָלִי, חֲמֹר, אָרִי, מְקַרֵּב, מְרַחֵק, תַּחְנוּל, הִלְחֵן, אֲמַרְתִּי, נִשְׁקָלוּ, לְרַגְלֵיכֶם, מִצַּעֲצָעִים, גְּבוּרָה, קָמְנוּ, קִצִּיר, לִלְכָּת, תִּלְכְּנָה, יִשְׁוּעָה, יַעֲמֹד, אֲדִינִי, מְדַבְּרֵיהֶם, לְאֲנָשִׁים, הִקְטִילָה, הִקְטִיל, קָטַלְתֶּם, יִשְׁתָּ, קִשְׁרָה:

Write these Hebrew words: qōtēl, qām, qtal, 'eshqāt, nērd, māqôm, zérem, vlô, mizmôr, qitlû, shāmáym, qû'mû, lminéhû, ûlyāmîm, yéreq, lilqôt, mamlākhâ, lshālôm, shmônîm, shnê, yashlíkh, mqômî, yôrshîm, nilham, yisrā'el, mizraq, shmô, ná'ar, ldhibhrêhem, hāmôrîm, 'āhîkhem, le'ēsôph, 'amaltem, yishb.

Note. In the above English words simple sh^hva, silent or vocal, is not expressed: the exercise is set partly for practice in placing it. The accent, unless marked, is on the last syllable, both in the Heb. and English words.

§ 6. THE VOWEL SYSTEM AND THE TONE.

The following table gives a pretty complete view of the various vowel signs. It is the same as that in § 2, though the classes of vowels are placed in a different order to shew better some points of connexion between them.¹

¹ Some signs are omitted to avoid confusion e. g. ē ֵ, a sound difficult to classify, being generally of diphthongal origin but of sharp short sound. The principles of this § are of fundamental importance but not more than 1, 2 should be read at first.

A class.	I class.	U class.
a) naturally long vowels $\bar{\text{r}}$	$\bar{\text{r}}$ $\bar{\text{r}}$ $\bar{\text{r}}$	$\bar{\text{r}}$ $\bar{\text{r}}$ $\bar{\text{r}}$
b) pure short (---) ---	--- ---	--- ---
c) tone-long $\bar{\text{r}}$	$\bar{\text{r}}$	$\bar{\text{r}}$
d) vanishing of tone long ---	---	---
e) under gutturals ---	--- (---)	---

1. *Unchangeable vowels.* The vowels in the first line being naturally long, whether pure or diphthongal, remain unaltered in all forms of the word. They are the vowels $\hat{a} \hat{i} \hat{u} \hat{e} \hat{o}$, Table *cd*, § 2. The pure short vowels also, standing generally in shut syllables (§ 5. 3), are from position unchangeable. They are $a i u e o$, Table *ab*, § 2.

2. *Changeable vowels.* The most important vowels in reference to inflection are those in the third line called *Tone-long*, $\bar{a}, \bar{e}, \bar{o}$, Table *e*, § 2, that is vowels not long by nature but from occupying a certain position in relation to the place of tone (§ 5. 1, and *footnote*), and therefore changeable, when their relation to the tone alters, by change in the place of accent.

With the tone-long vowels, which are vowels long through their relation to the place of tone, must be taken the *sh^ovas* or imperfect vowels $\acute{a} \acute{e} \acute{o}$ § 2, which are short from their relation to the tone. And the pure short vowels when they do not stand in shut syllables, come also into connexion with the tone long. The following particulars will here suffice:

a) There are only three tone long vowels, $\bar{a} \bar{e} \bar{o}$, one for each class; a tone-lengthened *hireq* is not *hireq* but *çere*, and a tone-lengthened *qibbuç* is *çolem*, Table *b c*.

In like manner besides the simple *sh^ova* common to all classes, there are only three composite *sh^ovas*, which are the extreme short sounds, $\acute{a} \acute{e} \acute{o}$, of the same three vowels $a e o$, of which the tone long are the extended sounds, Table *d e*.

b) Tone long vowels are produced by proximity to the tone, and are found in the open syllable immediately *before*

the tone (rarely after it), and in the shut syllable, chiefly the *final*, under the tone.

c) The indistinct vowels or *sh'vas* are produced by distance from the tone, their common position being what would be an open syllable two places from the tone, or any open syllable further removed. That is:

the final accented shut syllable and the pretonic open syllable have tone-long vowels, and before the pretonic the vowels are indistinct (i. e. sh'vas).

Observe the important exceptions in *Rem. c.*

Now almost the whole actual vocalization of the language, i. e. the forms in which words appear *prior* to inflection, and the laws of inflection or vowel change, may be considered the result of an effort on the part of the language to maintain these two principles *b c* in operation. Hence for *dabàr* (a word) by *b* we write דָּבָר not דִּבֵּר nor דִּבֶּר nor דִּבְרִי. So for *dabèr* we write דְּבַר not דִּבֵּר or דִּבְרִי; and for *dabòr*, דִּבֵּר. And if by processes of inflection a short vowel would be left in the open pretonic or final accented shut, it must be made a tone-long. Again for *dabarim* (pl. of *dabàr*) by *c* we write דְּבָרִים not דִּבְרִים nor דִּבְרִים &c.; for *daberim* דְּבַרִּים &c.; and when by inflectional processes and shift of tone the vowel that was pretonic and tone-long falls into a place *before* the pretone, it must be written an indistinct vowel. See § 18 for numerous examples.¹

The indistinct vowel arising from the loss of a vowel of *any* class under ordinary consonants is *simple sh'va vocal*, Table *d*; under *Gutturals* (§ 8), it is one of the *hatephs*, Table *e*, generally *h. pathah* for vowels of first and second class, and *h. qameç* for vowels of third class.

d) *When, through processes of inflection or by composition, two indistinct vowels come together, the first becomes a full short vowel, most commonly the vowel i, e. g. דְּבָרִי = דִּבְרִי, from דָּבָר a word.*

¹ Only in rare cases and with vowels long by nature in the tone, do indistinct vowels fall in the place immediately preceding the tone, as כָּתֵב *k'ṭhâb* (a writing), יָקִים (property).

There is, however, many times a natural effort made to keep up the identity of the word by putting in a short vowel of the same class as the chief vowel that had been lost, כְּנָפִי = כְּנָפִי from כְּנָף *a wing*.

If the first of the indistinct sounds be a composite sh^{va}, the short vowel arising generally corresponds to it, חֲכָמִי = חֲכָמִי, from חָכָם *wise*.

e) The *new syllable* arising with this short vowel in such cases is generally *half open* (§ 5. 4). See *Rem. d*.

3. The usage of the alternative short vowels in *second* and *third* classes, Table *b*, has also to be attended to. The following Table, illustrating the *shut* syllable, may be useful for reference.

a) Final shut accented	\bar{a} (a) \bar{e} \bar{o}
b) final shut unaccented	a e o
c) non-final shut, ordinary	a e, i o, u
d) non-final shut, flat (before gutturals)	a e o
e) non-final shut, sharp (before double letter)	a i u

Rem. a. On 1. Occasionally one of the naturally long vowels may pass into another of the same class, when the word suffers great constitutional disturbance from inflection. And the same is true of the pure short, among which *a* has a great tendency to pass by *thinning* into *i*.

Rem. b. On 2 *b c*. Thus the vowel changes go on in the lines *b c d e* of Table:

short falling in open pretone or shut final	
tone, into tone long,	<i>b</i> into <i>c</i>
tone-long in shut unaccented into short	<i>c</i> into <i>b</i>
tone-long before pretonic into indistinct	<i>c</i> into <i>d, e</i>
indistinct in pretone into tone-long	<i>d, e</i> into <i>c</i>
indistinct falling together into short <i>d d</i> or <i>e d</i> into <i>b</i>	

Rem. c. The principles stated in 2 *b c* are carried out both in nouns and verbs. There are however two remarkable exceptions: *first*, the law 2 *b* regarding the tone long vowel in the final accented shut has not been carried out fully in the case of \bar{a} , see 3 Table. Verbs always write \acute{a} for \bar{a} except in pause, and nouns do so sometimes under the full tone and regularly under the weaker tone of the construct state (§ 18). This \acute{a} in verbs is subjected to change precisely as if it were \bar{a} .

Occasionally a short vowel of *second* class may be found in a final accented shut syllable; but hardly a pair of cases occur of a short *third* class vowel in such a position.

Second, in opposition to law 2 c the indistinct vowel stands in certain cases *next* the tone. This is so characteristic of verbs, that it may be named the verbal law of inflection (§§ 20, 30). Thus the noun inflects דָּבָרָה, דְּבָרָה *dā-bhār, dēbhā-rah*; the verb דָּבַר, דְּבַר *dā-bhar, dā-bhērah*.

Rem. d. On 2 d. When two indistinct vowels come together and the first becomes a short vowel, the second retains so much of its vocalic quality that the syllable formed is usually not full shut but *half open*. Such a syllable has these peculiarities: first, as it is not a shut syllable, one of the *Bēghadhkephath* letters following it will not receive *Dag. lene* (§ 7. 2); second, as it is not open, its own vowel will not usually receive *Metheg* (§ 10. 2).

Half open syllables having a special emphasis, as those arising from the ׀ of interrogation, § 49; the Article § 11, not unfrequently are marked by *Metheg*.¹

דגש כח

§ 7. DĀGHĒSH. THE LETTERS "BEGHADHKEPHATH". (ASPIRATES).

1. The word *Daghesh* is from a root which possibly expressed the idea of *hardness*. The sign of *Daghesh* is a point in the bosom of a letter, and this point was used to indicate both a lighter and a heavier kind of hardness. When it indicates the lighter hardness it is called *D. lene*, when the stronger, it is called *D. forte*.

¹ These *half-open* or loose syllables are important in Hebrew; a list of the chief of them may be given in a *note* for *reference* merely. *First*, such syllables are those arising by *composition*; e. g. 1) when *particles* or short fragments of words are *prefixed* to other words, as the *Interrogative* ׀, § 49; the *Article* and *Vav Conversive*, when their *Daghesh* is omitted, § 11 Rem. a, § 26 Rem. a; the *Inseparable Prepositions*, § 14. The prep. ל generally unites so closely with the *Infin. Cons.* that the syllable formed is shut, § 31. 2) when fragmentary particles are *affixed* to words, as the *consonantal suffixes* to nouns, § 19; and *all suffixes* to the *Infin. Cons.* and *Imperat. qal* of Verbs, § 31. In all these cases the feeling of the diversity of elements remains, preventing complete coalescence of the word and attached particle. *Second*, of this kind are the *new* syllables that arise when vowels are lost through change of place of Tone in processes of *Inflection*, e. g. a) in the *Imperat. qal* of Verbs, as דָּרַךְ, *pl.* דָּרְכֵי, § 21; b) in certain forms of the *Guttural Verb*, as יָעַבְדָּ, *pl.* יָעַבְדֵי, § 34. Rem. b; c) in Nouns, particularly in the *cons. plur.*, § 18. 1 Rem. b, and in the *feminine* with affixes, e. g. מַלְכֵי, מַלְכֵי מַלְכֵי *malkhê, bīrkhāthê*. *Third*, the first syllable in a few fem. nouns in *ûth*, מַלְכוּת *kingdom*, יְלָדוּת *youth*, עֲבָדוּת *service*, and in several other individual words, as בִּגְדָּ *garment* (when inflected), עֲרָבִי *Arabian*.

2. *Daghesh lene*. Hebrew has not two sets of consonants for the sounds *b g d k p t* and their softer forms *bh, gh, dh* &c. It distinguished the sounds by means of the point Daghesch (§ 1. 3). The harder sounds it expressed by inserting the point, as ב *b*, ת *t* &c., leaving the unmodified consonant to express the weaker, *bh, th* &c. The softer sounds were natural or easy only after vowels; hence the rule:

The six letters פתךגךזך are hard and therefore have Daghesch lene whenever they do not immediately follow a vowel sound, זךר, zā-khār, זךר, yiz-kōr.—Hence these letters receive the point: *always* at the beginning of a sentence or clause; *always* in the middle of a word after a shut syll.; and *generally* at the beginning of words.

Rem. The rule put as above is exhaustive; it may be put thus: *The six Aspirates are without Daghesch only when they immediately follow a vowel sound.* The least vowel sound, e. g. simple *sheva vocal*, preceding, suffices to enable the letter to have its softer sound, as זךר *z'khōr*. One sound is not considered to follow another *immediately*, if such a pause intervenes as is marked by a *distinctive* accent, as וְלֹא תִנְעֹנְוּ בּוֹ Gen. 3. 3, where לֹא has a conjunctive, but תִּנְעֹנְוּ a disjunctive accent. See § 10. 3e.¹

3. *Daghesh forte*. Hebrew does not write a double consonant. To indicate that a consonant has that kind of

¹ The diphthongs e. g. *ai, oi, ui*, are considered to end in a consonant, and the *Bēghadhhēphath* letters immediately following them receive *Daghesh*. See § 9. Cf. Gen. 16. 8, Lev. 2. 14. The divine name יְהוָה, being pronounced 'adhōnāi, is followed by Dag.—The above rule in 2 is liable to modifications in words beginning with *Bēghadhhēphath* though immediately preceded by words ending in a vowel sound, when euphony would suffer through several aspirates coming together. The prefixes ב, כ (§ 14) when pointed with simple *sheva* and forming combinations such as בְּב, כְּכ, כְּפ, and according to some בְּמ, receive Dag. lene contrary to the rule, cf. Gen. 39. 12, Jud. 1. 14, 1 Sam. 16. 6, Is. 10. 9, Josh. 8. 24, Ex. 14. 4, Ps. 34. 2, Gen. 32. 11; 40. 7. Dag. is inserted in other cases irregularly to avoid the concurrence of aspirates. e. g. Ex. 15. 21, Deut. 32. 15, or uneuphonic combinations of sounds (see Baer-Del., Prov., pref.).

hardness which is duplication, it inserts in it a point, as קָלָל *gal-lû*. When so used the point is called *D. forte*.

Rem. Of necessity a double letter must be preceded by a vowel, and as it always forms a shut syllable, the vowel before it is generally short § 5. 3. In this way *D. lene* which is never preceded by a vowel can hardly be confounded with *D. forte*. Much of the beauty of Shemitic pronunciation depends on the extreme strength with which it enunciates the double letter. The Arabic double letter, and no doubt the Hebrew too, is more decided than the Italian. In Hebrew a long vowel is long, and a short vowel, short, and a double letter is a double letter. But see note below on 4.

4. *D. lene* is peculiar to the six *B^ghadhk^ephath*; any letter may be doubled, and have *D. forte*, except the gutturals § 8. 4. When in the *B^ghadhk^ephath*, *D. forte* includes *D. lene*: it doubles the hard sound of the consonant, as שֶׁבֶר = *shib-ber*.¹

¹ Some additional details regarding *D. forte* must be given for reference.

a) *Omission of D. forte*. The language shews a tendency towards a softer enunciation by dropping the characteristic duplication in the middle of words from consonants not supported by a full vowel i. e. pointed with *sh^eva* vocal. This softer utterance occurs very frequently with *yod* and the *liquids*, *l, m, n*, and the letter ק, but is not confined to these, and may occur even with the so called Aspirates or *B^ghadhk^ephath* e. g. Lev. 23. 24. The syllable that arises by loss of the duplication is *half open* § 5. 4; e. g. לִמְנַח *lam-naç-çeah*, for לִמְנַח *lam-m^enaç-çeah*, מִבְּהַאֲשִׁים *m^ebhaqshîm*, for מִבְּהַאֲשִׁים *m^ebhaq-q^eshîm*. Gen. 27. 28, Ex. 2. 3; 8. 1, Jud. 8. 2.

b) *Insertion of D. forte*. *D. forte dirimens*. The opposite tendency to the above in a) sometimes shews itself, viz. the tendency to pronounce *half open* syllables more distinctly. The loose consonant is more firmly grasped in utterance and the two syllables between which it hung are sharply disjoined, so that a doubling of the consonant is the effect. The Dag. marking this has been called *D. dirimens* or separative Gen. 17. 17. Deut. 32. 32, עֲנִי (cons. pl., note p. 17), 'inbhê, with Dag. dir. עֲנִי 'in-n^ebhê. This duplication occurs properly only in half open syll., but a more refined pronunciation may make a real shut syll. half open (as תִּרְשָׁה Gen. 1. 11), and such a syll. may then be further subjected to the influence of *D. dirimens*, as תִּרְשָׁה; Ex. 2. 3; 15. 17, Gen. 49. 10, 1 Sam. 1. 6; 10. 24, Job 17. 2.

D. forte conjunctivum. In continuous discourse monosyllabic words or words *penacute* are often attracted to the end of preceding ones, or words accentually weak fall forward upon those following them. From

5. *Mappiq* (extender). The same point is used in the letter *Hē*, when final, to indicate that it is to be pronounced, and is not a mere sign of a vowel. When so used the point is called *Mappiq*, as מֵץ.

6. *Rāphē* (soft). *Raphē* is a small horizontal stroke put over a letter to indicate the absence of Daghesch or *Mappiq* in places where these points might have been expected rightly, or not unnaturally, though wrongly, as נֶזֶל not נֶזֶץ; נֶזֶח not נֶזֶח Gen. 7. 23.

EXERCISE ON DAG. *LENE* AND *FORTE*.

Write these Hebrew Words.

1. gab, gam, kōl, dām, bēn, 'ēt, mōt, par, pat, kap, tiktōb, bkū, lbad, blektkā, mishpāt, midbār, btōk, malkī, yabdēl, kōkābīm, kbadtem, tikbdī, kaspkā, ḥelqkā, midbrēkem, lāredet, yirb, yibk, gdōlim, vtāgēl.

the determination of the accent to the end and the accentual fall of preceding syllable, the beginning of the second word receives a strong utterance, which causes its first consonant to be doubled. The *dag.* marking this has been called *conjunctive*. There are two cases. 1. When a word ending in הַ accented, or a word ending in הַ (or הַ) accented and immediately preceded by vocal sh'va, is joined by *Maqqeph* to a following word which is monosyllabic or penacut, as Gen. 2. 23 לָקַח וְיָצָא, Gen. 27. 26, Num. 23. 13, Gen. 11. 4; 43. 15. The pronouns וְיָ and וְיָ (§ 13) when joined by *Maqqeph* always so affect the following word, Gen. 38. 29, Hos. 10. 3, Num. 13. 27.—2. When a word ending in *ā* or *e*, accented on the penult, is followed by a monosyllabic or penacut word, as Gen. 3. 14 וְעָשִׂיתָ זֵאת, Gen. 12. 18; 38. 29; 33. 5. If ordinary *Metheg* (§ 10) would stand on the preceding word the tone may be retracted to it to effect the junction, Gen. 19. 38; 21. 23; and in impf. and partt. of verbs לִהְיוֹת the retraction takes place though *Metheg* could not have stood, Gen. 31. 12, Ex. 21. 31, but with *Maqqeph* the *Metheg* remains, Gen. 1. 12. The union may take place if the secondary accent *Metheg* stand on the first syll. of second word, Gen. 49. 31, Ex. 15. 1. The *B'ghad.* letters are excepted from this last rule, Gen. 2. 4; 24. 31. The second word, monosyllabic or penacut, may begin with two conson., the first having sh'va, Gen. 12. 5; but if the first letter be one of the prefixes כּ, ל, ו (§ 14, 15), it is not doubled. (Baer-Del., Pref. to Prov.). The junction occurs also when the first word ends in *u*, Gen. 19. 14, Ex. 12. 15, Jud. 18. 19, 1 S. 15. 6.—The first of these two cases is technically called *תְּרוּסָה* *thrust*, compressed, the second *תְּרוּסָה מֵרֶחֶק*, *coming from a distance*.

2. mqaṭṭēl, mrakkēb, dibbēr, mdubbār, mbaqqshīm, mullal, ṣappdû, miṣpēd, ḥallôn, bkaspkem, shabbât, mibbnê, çippôr, ykattēb, bqiçrkem, baddām, bôdēd, yittnû, limmaḏt, hammáyim, vayyinnāḡpû, lbaddô.

Note. In this ex. the *B^eghadhk^ephath* are expressed by ordinary hard letters, and *sh^eva* is not expressed as the ex. is set for practice on the syllable.

§ 8. THE GUTTURALS.

The letters ע ח ה א are called *gutturals*. They might be called spiritalis, being strictly breathings. The ע is a firmer sound of the same kind as א, and ח a firmer sound of the same kind as ה. The last two are much stronger letters than the other two. Being but breathings these letters approach a good deal towards vowels, and this feebleness in consonantal power causes the following peculiarities:

1. The gutturals prefer about them, particularly *before* them, the guttural or *a* vowels, and a final guttural must be preceded by *pathah* or *qameç*.

Pathah furtive. Any short vowel before a final guttural becomes pathah; and between any long vowel (other than qameç) and the final guttural there steals in, in utterance, the sound of short *a*. This short *a* is therefore called *path furtive*. Thus מֶלֶךְ but מֶלֶח; הִשְׁלִיךְ but הִשְׁלִיחַ *hish-liah*.

2. The gutturals cannot take simple *sh^eva* vocal, they require the composite *sh^evas*; in many cases they dislike simple *sh^eva* silent, preferring the composite, e. g. קָבַר but עָבַר; רָגַל but בָּעָל.

3. A guttural letter points itself and the consonant preceding:—that is a guttural with a *hateph* turns a preceding *simple sh^eva vocal* into the short vowel corresponding to the *hateph*; e. g. לָעָבַר becomes לָעֶבֶר.

4. The gutturals cannot be doubled. In this peculiarity *resh* agrees with the gutturals. Hence the short vowel that would precede the guttural were it doubled (§ 7. 3 Rem.) falls into an open syllable before the undoubled letter and becomes the corresponding tone long vowel (§ 5. 3; § 6.

Table *b c*); e. g. **הַכֶּבֶד** *hak-kébbhedh* but **הָעֶבֶד** *hā'ēbbhedh*, **שָׁנָשׁ** but **קָטַל** but **בָּרַךְ**.

Rem. *a*. On 1. The sharp vowels *i, u*, falling before gutturals not final, are generally depressed to *e, o*, as nearer the *a* sound (§ 6. 3 Table *d*). The depression happens less regularly when the vowels follow the gutt.; e. g. **יָחַדְלִי** for **יָחַדְלִי**; **עָנְלָה** for **עָנְלָה**.

The letter א (being a quiescent also, see § 9. 1 Rem. *a*) is excepted from this rule. The letter ר often agrees with **הַחֵץ** in desiring *pathah* before it when final, but it is not subject to the rule of *path. furtive*.

The sign of *path. furtive* is written *under* the final gutt., but the sound is heard *before* it, as **רוּחַ** *rúah*, *spirit*. *Path. furtive* is not counted as a vowel, and, of course, disappears when the gutt. ceases to be final; e. g. **הַשְּׁלִיחַ** has only two vowels, *i* and *i*; its *fem.* is **הַשְּׁלִיחָה**. So **רוּחִי** *my spirit*.

Rem. *b*. On 2. By far the most common *hateph* is **ֿֿֿ**. Initial א is fond of **ֿֿֿ** immediately before the tone, but at a distance from the tone it reverts to **ֿֿֿ**, as **אֵלִי** but **אֵלֶיכֶם**. The *hateph* that takes the place of *silent sh'va* always corresponds to the preceding short vowel, as **בְּעָלִי** (for **בְּעָלִי**).

The second half of the rule applies chiefly to syllables not in the tone, and the process is facilitated by the law stated in Rem. *a* whereby the gutt. depresses *i u* to *e o*, e. g. **נֶאֱמַר** = **נֶאֱמַר**. This softer enunciation shews itself chiefly with the weak gutturals א ע, the harder ה ח often retain the simple *sh'va* silent.

Rem. *c*. On 3. This rule and the second half of rule 2 really go together and might be compressed into one in the words of the old grammars: "littera gutturalis punctat se et præcedentem" et vice versa. The words *vice versa* form the second half of rule 2. Rule 3 applies greatly to prefixes, e. g. **לְאִירִי** = **לְאִירִי** to a lion.

Rem. *d*. On 4. As the cause that produces the tone-long in this case is permanent, the vowel is *unchangeable*.

Before the stronger gutt. ה ח, the short vowel is very often retained, and sometimes even before the weaker א ע. To prevent the special emphasis of the short vowel in this case

from being neglected it is often marked by *Metheg* (Rem. *d* p. 17).¹ In a few cases ׀ takes *Dag. forte*, e. g. 1 Sam. 1. 6; 10. 24; 17. 25. Prov. 3. 8; 14. 10; (? 11. 21; 15. 1). Song 5. 2. Jer. 39. 12. Ezek. 16. 4. Otherwise the vowel is uniformly prolonged before it. This probably points to a double way of pronouncing the *resh*.

EXERCISE: CORRECT THE FOLLOWING WORDS.

בְּאֵמֶר, אֲבִדְתָּם, אִמֶּר, יִשְׁחָטוּ, הָזֶק, שְׁלֹחַת, הַשְׁלִיחַ, שְׁמִיעַ, שְׁמִיעַ,
רָנֵה, יִדְשֶׁה, בָּרֶךְ, שָׁרִים, הַחֲזִיק, טַעְמִי, פְּאֻמֶּת, נֶאֱמַר, לַחֲלִי,
לֶאֱרִי, בְּחֶמֶר.

§ 9. THE QUIESCENT LETTERS.

The letters ׀ ׁ ׂ ׃ shew the same kind of feebleness that the letters *h n y*, that correspond to three of them, have in English: they frequently coalesce in various ways with the vowel sounds about them.²

1. They are real consonants at the beginning of a syllable, but at the end of a syllable after a full vowel they generally surrender their consonantal power and are silent; e. g. אִמֶּר 'ā-mar, but יִאֲמַר yô-mar; יְמִי y'mê, but בִּימִי bi-mê. They do not modify the sound of the vowel before them when silent, though it is often lengthened, particularly if it be of the first or third class. *Sh'va* is not placed under the silent consonant (§ 5. 6).

Rem. *a*. The letter ׃ may be silent after any vowel sound, either medial or final.

¹ When the short vowel remains before the gutt., *Dag. forte* is then, in the language of many Grammarians, said to be *implied* in the gutt. (*Dag. forte implicitum*). The punctuation, however, appears to treat the short vowel as forming an open syll., Is. 1. 4 נֶאֱצַו they despise. Zeph. 1. 17 כְּעֹרִים as the blind. In a few instances, where characteristic duplication is not omitted, the strong gutt. admits a short vowel before it, e. g. אֶחָד one, אֲחֵר, pl. אֲחֵרִים other, מְהֵר (?) swift, אֲחִים brothers.

² The facts stated in 1 suffice for the exercise; 2, 3, 4 had better be passed over and read only when referred to.

The letter ה is silent perhaps in a pair of cases when medial, and when final is the mere sign of a vowel sound (§ 2. 3).

Rem. *b*. The letter ו is silent after the *o* and *u* sounds (*third class*), and generally after the *a* sound (*first class*), with which it coalesces and forms the diphthongal *ô* (§ 2. 1. 3)). In a few cases ו is consonantal after the *a* sound, as וָו *çav*. The *suffixal form* וֹ— is sounded *âv* (§ 19), as וֹסִיֹו *şû-şâv*. After vowels of the *second class* (*i, e*) ו is sounded, as וִי *ziv*.

The letter י is silent after the *i* and *e* sounds (*second class*), and generally after the *a* sound, with which it unites to form the diphthongal *ê* (§ 2. 1. 3)).

In a few cases י is consonantal after *a*, as in the *suffixal form* יֹ— (pausal יֹ—), which is sounded *ây* (*áee*), as וֹסִיֹי, *şû-şáee* (§ 19).

After vowels of *third class* (*o, u*), י is sounded, as וִי *hôy* (*hêee*), וִלִי *gālûy* (*gā-loo-ee*).

2. Even at the beginning of a syllable immediately after a consonant these letters can hardly maintain themselves: they generally surrender their vowel to the preceding vowelless consonant, and quiesce after the vowel which they have given up, or even fall out of the form altogether, thus *yaqwim*=*ya-qîm*, *yaqwum*=*ya-qûm*, *hushwab*=*hu-shab*, *yehaqtil*=*yaqtil*, *râ'ashim*=*râ-shîm*.

3. When the letters *w y* stand between two vowels they many times are lost in the vowel stream surrounding them; they disappear and the two vowels are represented by that one which being *characteristic* of the form was the stronger, which is generally the latter of the two; or the two vowels coalesce and form a new sound. Thus, *qawam*=*qâm*, *maweth*=*mêth*, *qawum*=*qûm*. So *h* sometimes, *şuşahu*=*şuşô*.

4. One of the weak letters *w y* may be changed into another under the influence of a strong preceding characteristic vowel resolved to maintain itself: the weak letter passes into another homogeneous to the vowel, *yivrash*=*yiyrash*=*yû-rash*.

EXERCISE: PRONOUNCE AND WRITE OUT IN SYLLABLES THESE WORDS.

קְרוֹאִיו, אֵל, לֹא, וְבִיתוֹ, נוֹלְדוֹ, יֵיטֵב, צִבְאוֹת, בָּאוּ, בָּרָא,
בְּרֵאשִׁית, בָּרָא, קָלִיא, אֶרְצָהּ, לְקִרְאָתָהּ, יִשְׁמַעְאֵל, מֵאֲחִים,
שְׂאוּנִי, צִבְאִים, שְׁלֵמָה, בְּיָמָיו, תִּגְלִינָהּ, יִקְרִיאֶהוּ, מִלְּאֲחִיו, פָּסוּי,
שָׁלוֹ, גוֹי, קוֹ, אֶדְנִי, רָאשִׁים, בָּאֲשׁוּ, פְּלִיּוֹת, לוֹלִי, קִנְיָהּ:

§ 10. THE ACCENTS, METHEG &c. PAUSE.

1. *Use of the Accents.* The accents have three uses: 1) they mark the tone-syllable; 2) they are signs of logical interpunction, like our comma &c.; and 3) they are musical expressions. In the first case they are guides to the pronunciation of the individual words; in the second they are guides to the sense, being a kind of commentary; and in the third they are guides to the proper reading of the text as a whole, which is a kind of recitative or cantillation. The last use, of course, embraces the other two.

2. *The secondary accent (Metheg) and the Tone.* The main accent or Tone falls generally upon the last syllable of the word (§ 5. 1); in one class of nouns (the *Segholates* § 29), and in some Verbal forms, it falls on the penult.¹

a) According to the natural rhythm of the language the syllable immediately before the Tone has a fall, but the syllable *second* from the Tone a certain emphasis or accentual rise. To prevent this emphasis or anti-tone being neglected the syllable was often marked by a sign called *Metheg* (bridle), a small perpendicular stroke. An open syllable was most apt to be hurried over, and hence: *the second full syllable from the Tone, if open, is uniformly marked by Metheg*, as אֲנִי, וּזְכַּרְתָּ, הִתְחַלֵּם.

b) When the tone syllable begins with two consonants, the indistinct vowel under the first is strong enough to bear the accentual fall, and the preceding open syllable is marked with Metheg, אֲכָלָה, 'ā-kh'alāh, she ate. In such positions Metheg indicates that the sh'va is *vocal*, and thus serves

¹ Of the accentual *signs* some stand above, and some below the word; when above, the sign stands upon the initial cons. of the accented syll., as מִיָּם; when below, it stands after the vowel of the syll., as מִיָּם, except in the case of *holem* and *shureq*, when it is placed under the conson., as יוֹם, רֵוֶחַ. When the accented syll. begins with two cons. the sign is put on the second. A few signs are restricted to particular positions, such as the initial or final letter of a word, and do not indicate the Tone syll. For more information on these and other points see my *Outlines of Hebrew Accentuation*.

to distinguish between \bar{a} and o , and between \bar{i} and i , and \bar{u} and u ; e. g. אֶכְלָה 'okh-lah, food; יִירָאוּ yi-r'û, they will fear; יִירְאוּ yir-'û, they will see.

If the vocal sh^{va} in this case be a *hateph*, the preceding vowel though *short* has that distinctness that requires to be preserved by Metheg, לֹאֲשֵׁר.

Rule for placing Metheg.—(1) The second full syllable from the Tone, if open, receives Metheg. (2) Before simple sheva the five long vowels *a i u e o* have Metheg; and before a composite sheva all vowels have Metheg.

c) If the *second* from the Tone be a shut syll., it will be pronounced with sufficient distinctness without the aid of Metheg; in such a case, if there be an open syll. further from the Tone, this is felt to require Metheg to prevent too hurried utterance, as וּמַחֲבִיבָה Gen. 4. 4; Ezek. 42. 5.

d) If the word be long the Metheg already placed may be taken as a new *tone*, and another Metheg may fall two syllables from it, as וּמַהֲרִיכֹנֹת Ezek. 42. 5.

The conjunction *and*, being a weak sound, very rarely takes Metheg.¹

¹ The above rules give the main facts about Metheg. The results of a very full investigation into the Massoretic laws of Metheg have been given out by *S. Baer* in two Articles on Metheg-Setzung in *Merx's Archiv* i, ii, 1869. According to *Baer* Metheg is of three kinds; first, *light*,—the object of which is to secure to vowels their full breadth of sound; second, *heavy*,—the object of which is to ensure to a syllable its special emphasis; third, *articulative*,—the object of which is to ensure that a consonant be enunciated distinctly and not run into another.

Again, light M. is of two kinds; first, *ordinary*—placed on the *second* syll. from the Tone, if the syll. be *open*, i. e. not followed by *Dag. forte* nor any *Sh^{va}*. See the exx. above in No. 2, *a*. To this ordinary M. applies what is said above in 2, *a*. Second, *stationary* (feststehend)—placed on the *five long* vowels (§ 6, Tab. *a*) when followed by *simple Sh^{va}*, and on all vowels, long or short, when followed by a *composite Sh^{va}*.

Examples of *heavy* M. occur in the case of the Art. when its *Dag.* is omitted (§ 11. Rem. *a*); with the ׀ of Interrogation (§ 49. comp. Rem. *d* p. 17). This M. may stand on simple sh^{va}, e. g. נִתְקַה׀ Ps. 2. 3. Examples of the *articulative* M. in Gen. 28. 2 &c., פִּרְנָה׀ אָרָם. These laws are not observed in printed Edd. but are followed in *Baer's* Ed. of *Genesis*, *Psalms*, and *Isaiah*, &c.

3. *The Accentual system.* The Accentual system is very intricate and in some parts obscure. A brief outline of its uses as a means of interpunction will here suffice:—

a) The text is broken into verses, *P̄s̄ûqîm*, and the end of each *P̄s̄ûq* is marked by the sign :, called *Šôph paşuq* (end of the verse). The accent on the final word is called *Šillûq*, its sign being like Metheg.

:הָאָרֶץ Gen. 1. 1.

b) The greatest logical pause within the verse is indicated by a sign called *Athnāḥ* "breathing", or "rest".

:הָאָרֶץ אֱלֹהִים Gen. 1. 1.

c) If there be two great pauses in the verse the greatest or one next the end of the verse is marked by 'Athnah, and the one nearer the beginning of the verse by sign called *Šegôltā*, as,

:בֹּן לְרִקְיָה הָרִקְיָה . . . Gen. 1. 7.

d) If the clause of words lying between *Silluq* and 'Athnah, or between 'Athnah and *Segolta*, or between 'Athnah and the beginning of the verse, *Segolta* being absent, requires to be divided by a pretty large pause, this is in all these cases marked by a sign called *Zāqēph qātōn*, resembling simple *sheva* placed over the word,¹ as

:לְמִים מִבְּרִיל הַמִּים אֱלֹהִים Gen. 1. 6.

e) A distinctive of less power than *Zakeph* is *Tiphḥā*, which marks a pause which the rhythm *requires* as a preliminary to the great pauses indicated by *Silluq* and 'Athnah. Its sign is a line bent backwards, as

:הָאָרֶץ הַשָּׁמַיִם אֱלֹהִים בְּרֵאשִׁית . . . Gen. 1. 1.

f) These are the main distinctive accents, and by stopping at them, as at the points in modern languages, the reader will do justice to the sense. There are several more distinctives of lesser force. There is also a number of conjunctive accents or *Servants*, as they are called, to the disjunctives, accents which are placed on the words that stand immediately before and in close relation with those on which distinctives are placed. It would seem to follow

¹ The sign " called *z. gādhôl*, of the same distinctive power, is used when its word is the only word in the accentual clause.

from the variety of the conjunctive signs that they had musical significance, otherwise one connective might have served all distinctives alike. The two most common *conjunctives* are *Mērkhâ* —, which serves *Šilluq* and *Tiphḥa*, and *Mūnāḥ* —, which serves *Athnah* and *Zageph*. See Gen. 1. 1, 2.

g) The books *Job*, *Proverbs* and *Psalms* have an accentuation in some respects different from that of the other books, called the *Poetical*. The end of the verse is marked as in Prose by *Šilluq* and *Šoph pašuf*; also the great distinction next the end by *Athnah*; but this is not the greatest distinction in the verse, which is that next the beginning, marked by a sign called *Mērkhâ Mahpākḥ* or *‘Ôlē v’yôrēdh*, thus

יְשֻׁבִּים עֲמִד רְשָׁעִים Ps. 1. 1.

4. *Maqqēph* (binder). Part of the accentual or rhythmical machinery is the *Maqqēph* or hyphen, which binds two or more words together. The sign indicates that all the words so joined are pronounced in the rhythmical reading as one word. The occurrence of two accented syllables in immediate succession is contrary to the rhythm, and this conjunction is avoided by throwing several words into one. All the words joined by *Maqqēph* lose their accents except the last, and in consequence of this their long vowels, if changeable, become short (§ 5. 3), *כָּל הָעָם* but *כָּל־הָעָם*, *all the people*.¹

5. *Pause*. The great pauses just described (in 3) are naturally accompanied with certain changes upon the ordinary vocalization. In general only the two greatest Prose accents (viz. *Šilluq* —, marking the end, and *Athnah* —, marking the middle of the verse), and the three greatest of the Poetical, throw vowels into pause. The effects are mostly as follows:

a) A short vowel in the tone becomes long, as *חַיִּים*, pause *חַיִּים*; and if the short vowel had been modified from another it is the long of the primary sound that appears, *אֶרֶץ* p. *אֶרֶץ*.

¹ Unchangeably long vowels are usually marked by *Metheg*, as *שֶׁת־לִי* *Shāth’lî*.

b) Occasionally the tone is shifted from the last syllable to the penult, which is lengthened if it was short, עָתָה p. עֵתָה.

c) Perhaps the commonest pausal effect is what looks like a combination of *a b*. In verbal forms with vocal sh'va before the tone, this sh'va becomes the tone long of the primary sound whose place it had taken, and the tone is then shifted to it, as שָׁכְנָה *she dwelt*, p. שְׁכָנָה, from שָׁכַן; עָמְדוּ *stand ye*, p. עֲמָדוּ from עָמַד. A few nominal forms follow the same method (see § 45).

Rem. Sh'va before the suffix *kha* becomes é, סוֹסֶךְ p. סוֹסֶךְ. In some cases the weight of the Pause doubles the consonant, תָּרָלוּ Judg. 5. 7; there is also a fondness shewn in many cases for the sharp á in pausal syllables.

6. *Q^{ri}* and *K^{thibh}* (read, written). The *K^{thibh}* is the consonantal text as it lay before the punctuators, being held inviolable. When however for any reason, whether of grammar or propriety, the punctuators preferred another reading, the *vowels* of this reading were put under the *K^{thibh}* in the text, while the consonants, which could not find a place in the text, were set in the margin. This recommended reading is the *Q^{ri}*. Attention is called to the Margin by a small circle placed over the *K^{thibh}*, thus: הַנֶּעֱרָ Gen. 24. 14,—which means that for the (*mas.*) form הַנֶּעֱרָ of the text the form הַנֶּעֱרָ (*fem.*) is to be read.

OF WORDS AND FORMS.

Roots may be considered to be of three classes: *first*, the simplest and instinctive *interjection*, expressive of mere feeling, as *ah!* *second*, the higher *demonstrative*, expressing locality, direction, and distinction between one object and another; and *third*, roots embodying thoughts, *nouns* and *verbs*. The first class, being uninflected and individual, do not need any separate treatment. And of the others it is better to begin with the second, which is next in simplicity.

§ 11. THE ARTICLE.

Hebrew has no *indefinite* Article, though the numeral *one*, particularly as the language declined, began to be used with the feebleness of an Article.

The Definite Article, properly a demonstrative pronoun, is הַ. This is an inseparable particle, prefixed to words; and, like *the* in English, suffers no change for Gender or Number.

PARADIGM OF THE ARTICLE.

Before ordinary cons.	— הַ	הַקּוֹל
Before gutturals	א, ר, ע — הַ	הָאִישׁ
	ה, ח — הַ	הַחֶרֶב
Before gutturals with qameç	הַ, אַ — הַ	הָעָם
	הַ, אַ — הַ	הָעֶמֶל
	ח, (ח) — הַ	הַחֲכָם

a) The *l* of the Art. is not written, but assimilated to the next consonant, which is thus doubled, as קוֹל *voice*, הַקּוֹל *the voice*.

b) Before *gutturals* (which cannot be doubled), the *pathah* of the Art., falling in an open Syllable, expands to *qameç* (§ 8. 4), as אִישׁ *the man*. This expansion is universal before א and ר, and general before ע. Before the strong gutt. ה and ח, *pathah* usually remains (§ 8. Rem. d).

c) The rule in b) applies to א and ר with any vowel. But when ה, ע, ח are pointed with *qameç*, the punctuation of the Art. varies:—

Before ה and ע in the Tone, the Art., falling in the *pretone*, takes *ā* (§ 6. 2b), as הָהָר *the mountain*, הָעָם *the people*.

Before ה, ע not in the Tone, the Art., falling *before* the pretone, retains the short vowel (comp. § 6. 2c), which by a law of euphony becomes *e* (*ṣ'ghol*), as הֶהָרִים *the mountains*; הַעֲמָל *the trouble*. Before ח (*hā*) in all positions the Art. takes *ṣ'ghol*, and also before ח, הַחֲכָם *the wise*, הַחֵג *the feast*.

Rem. a. Not unfrequently a softer pronunciation omits the Daghesch from letters pointed with *Sh'va*, by § 7 Note a. The somewhat great

emphasis of such a syllable, which still remains, is many times marked by *Metheg*, as הַמֶּקֶן Is. 40. 20. *Metheg* is not put before ' , nor yet immediately before the Tone.

Rem. b. The *hal* is 'al in Arabic (though the Bedawin are said to pronounce *hal*), as 'Al-Qor'ân. Perhaps this form is seen Gen. 10. 26.

القَارِئ

man	אִישׁ	✓ woman	אִשָּׁה	✓ morning	בֹּקֶר
day	יוֹם	night	לַיְלָה	✓ light	אוֹר
darkness	חֹשֶׁךְ	✓ firmament	רָקִיעַ	✓ dust	עָפָר
water, waters	מַיִם pl.	✓ great	גָּדוֹל	✓ good	טוֹב
high	רָם	upon	עַל-	and	וְ
Heaven's	שָׁמַיִם				

The conjunction *and* is a particle inseparably prefixed to words, וְאִישׁ *and a man*.

To day	הַיּוֹם	A good man	אִישׁ טוֹב	The man	} טוֹב הָאִישׁ
to night	הַלַּיְלָה	the good man	הָאִישׁ הַטוֹב	is good	

Rule 1. The adjective when it qualifies stands after the noun. If the noun be definite the adj. has the article.

Rule 2. The simple adj. when a predicate oftener precedes the noun than follows it. The predicate does not receive the art. The copula *is, are &c.* is not usually expressed.

EXERCISE: TRANSLATE.

To day. The morning. The night. The light *is* good. The good light. The lofty firmament. The darkness *is* upon the waters. The man and the woman. The great darkness. The good man. The firmament *is* high. A great day. The night *is* good. The dust *is* upon the waters.

§ 12. THE PERSONAL PRONOUNS.

	Sing.	Signif. part.	Plur.	Sig. part.
1. pers. c.	אֲנִי, אַנִּי	I	אֲנֵחֵנוּ, אֲנֵינִי	we nu
2. pers. m.	אַתָּה	thou ta	אַתֶּם	ye tem
f.	אַתָּ	" t	אַתֶּנָּה, אַתֶּן	" ten
3. pers. m.	הוּא	he v, hu	הֵם, הֵמָּה	they m
f.	הִיא	she y, (ha)	הֵנָּה, הֵן	" n

The above forms of the Pers. Pronouns are used only to express the Nominative or as Subject: they must not be put as *oblique cases* after a verb or preposition. When not expressing the Subject, the Pers. Pronouns become attracted in a fragmentary form to the end of other words. These fragments (the *significant parts* above) are named *Pronominal suffixes*. See §§ 19, 31, 49. Comp. § 20. 6.

Rem. a. On 1 *pers.* In pause the accent is retracted to the penult (§ 10. 5b) אֲנִי and אָנֹכִי. A plur. אֲנֵנו occurs once, Jer. 42. 6, and *nahnû* six times, e. g. Gen. 42. 11, Ex. 16. 7.

Rem. b. On 2nd *pers.* In pause אַתָּה. The mas. is occasionally written אַתָּה 1 Sam. 24. 19, Job. 1. 10, and three times אַתָּה, Num. 11. 15, Deut. 5. 24, (? Ez. 28. 14). The form 'attā is for 'an-tā, and 'att for 'antî, which is seven times spelled אַתִּי, Jud. 17. 2, 1 K. 14. 2 &c. The plur. 'attēm is for 'attum. The fem. pl. 'atten occurs Ezek. 34. 31, the MSS. waver between 'atten and 'attēn.

Rem. c. On 3rd *pers.* In the Pent. as usually printed הוּא is of *com.* gender, הִיא occurs only eleven times. Fem. pl. הֵנּוּ is actually found only as suffix.

eye	עֵין <i>f.</i>	hand	יָד <i>f.</i>	mountain	הָר	disease	חָלִי
✓ earth	אֲרֶץ <i>f.</i>	heaven	שָׁמַיִם <i>pl.</i>	✓ evening	עָרֶב	✓ people	עָם
✓ sword	חֶרֶב <i>f.</i>	God	אֱלֹהִים <i>pl.</i>	✓ palace	הֵיכַל	wise	חָכֵם
✓ powerful	עֲצוּמִים	✓ bad, sore	רָע	very	מְאֹד	very bad	רָע מְאֹד
The mountain הָרֶה the people הָעָם the earth הָאָרֶץ							

Rem. d. The Article sometimes prolongs the *pathah* of monosyllables to *gameç*. The word *earth* appears as above with the Art.

The people is wise הָעָם חָכֵם or הָעָם חָכֵם הוּא.

Rule. The personal pronoun of 3. *pers.* is sometimes used to express the copula. It generally follows the predicate when indefinite, and precedes it when definite.

EXERCISE: TRANSLATE.

רָם וְהֵיכַל: 2 וְהָרֶה הוּא רָם מְאֹד: 3 שׁוֹב הָעָרֶב: 4 אַתָּה הוּא
הָאֱלֹהִים: 5 אַתָּה הָאִשָּׁה: 6 וְהָרֶב הוּא עַל-הָעֶפֶר: 7 אַתָּם הָעָם:
8 עַם רָם וְגִדּוּל: 9 הָעָם הוּא עֲצוּם מְאֹד: 10 הָרֶה וְהָעֵין:
11 הַשָּׁמַיִם וְהָאָרֶץ: 12 הָעָם הָעֲצוּם וְהַגִּדּוּל: 13 אֲנִי הָאִישׁ
הָחָכֵם:

The eye. The hand. The mountain is very lofty. The dust is upon the waters. I *am* the man. We *are* the people. The sword. The good man is the wise man. The good and powerful people. The morning and the evening are the day. The darkness is the night. The lofty mountain. The darkness is very great upon the earth and upon the waters. Thou *art* the woman. It (*f.*) *is* the eye. They *are* the heavens. The great and sore disease.

§ 13. THE DEMONSTRATIVE AND OTHER PRONOUNS.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	זֶה this			הוּא that	הֵם, הֵנָּה those
<i>f.</i>	זֹאת "			הִיא "	הֵן, הֵנָּה "
<i>c.</i>		אֵלֶּה these			

	<i>Sing.</i>	<i>Plur.</i>
<i>mas.</i>	הַלְּזֶה yonder	wanting
<i>f.</i>	הַלְּזֵה "	"
<i>c.</i>	הַלְּזֵה "	"

2. *Relative pronoun.* The relative is **אֲשֶׁר** *who, which*, invariable for all genders, numbers and cases.

3. *Interrogative pronoun.* The interrogative is **מִי** *who?* for persons, and **מָה** *what?* for things, both words indeclinable.

The emphasis of the question not being on the interrogative particle it falls forward on the next word (§ 7, note *b*), and **מָה** assumes a *pointing quite like the Article* (§ 11):

Before non-gutturals	<i>path. and dag.</i>	מָה-זֶה what is this?
before א and ר	<i>qameç</i>	מָה-אֵלֶּה what are these?
before other gutturals	<i>pathah</i>	מָה-הִיא what is it?
before gutt. with qam.	<i>çghol</i>	מָה עָשָׂה what has he done?

Rem. *a.* The *fem.* of *this* is sometimes written זֶה or זֹה, where the *th* of *fem.* termination is softened as in nouns § 16. Rem. *b.* A shorter *plur.* הֵם occurs eight times in the Pent. and in 1 Chron. 20. 8. A form הֵן is more used as a relative, comp. the use of *that* and *der*. With *z* i. e. *ds* comp. the *d*, *th* in *the, this, that, der, dieser*.

Rem. *b.* A shorter form of the relative is **שֶׁ** prefixed inseparably to words, mostly as **שֶׁ** or **שֶׁ** with Dag. *forte*, **שֶׁלִּי** = **לִּי אֲשֶׁר**.

Rem. c. In pointing *mah* the maqqeph is not always inserted. The pointing with §ghol occurs in other cases besides the one specified. Occasionally מה unites with the following word, מלכם *what mean ye* (to you)? Is. 3. 15, Ex. 4. 2.

למנוח - יצא

king	מֶלֶךְ	head	רֹאשׁ	boy	יָלֵד	Jehovah	יְהוָה
to create	בָּרָא	to call	קָרָא	to bear	יָלַד	to shed	שָׁפַךְ
to take	לָקַח	to hear	שָׁמַע	to say	אָמַר	to come	בָּא
to sit	יָשַׁב	not	לֹא	how!	מָה	unto	אֶל-

Rem. The root of the verb is 3. s. perf. e. g. *he created, he took*, not the *infin.*

This is the man

זֶה הָאִישׁ

This is the good man

זֶה הָאִישׁ הַטוֹב

This man

הָאִישׁ הַזֶּה

This good man

הָאִישׁ הַטוֹב הַזֶּה

Rule 1. The demonstratives *this, that* may be pronouns or adjectives. When pronouns they do not take the Art., and the order is as in English. When they are adjectives, their noun is definite, and they conform to Rule 1 § 11. With another adj. the demons. stands last.

The boy heard שָׁמַע הַיָּלֵד *The boy did not hear* לֹא שָׁמַע הַיָּלֵד
The boy did not hear the voice אֶת-הַקוֹל " " "

Rule 2. The nominative, unless emphatic, usually follows the verb.¹

Rule 3. The definite accus. in nouns and pronouns when directly governed by an active verb is usually preceded by the particle את.²

Rule 4. The negative stands immediately before the verb or predicate.

¹ Sentences are of two kinds, verbal—having a *finite* verb for predicate; and nominal—having any other kind of predicate. The order in a verbal sentence is verb, subject; in a nominal, subject, predicate (cf. the excep. § 11 Rule 2).

² The pron. *mah* "what" does not take את.

EXERCISE. TRANSLATE.

מִי אֵלֶּם: 2 מִי הָיָה: 3 הַלְיָלָה נִהְיָא: 4 זֶה הַיּוֹם אֲשֶׁר עָשָׂה
 אֱלֹהִים: 5 הָעַם הַקָּצִים הָיָה: 6 זֶה הַיֶּלֶד אֲשֶׁר שָׁמַע אֶת־הַקּוֹל:
 7 מִי יָלַד אֶת־אֵלֶּה: 8 יָשָׁב הַמֶּלֶךְ עַל־דָּעָפָר: 9 בָּא הָאִישׁ אֲשֶׁר
 שָׁפַךְ הַמַּיִם וְאֵת הָאָרֶץ: 10 מִדֶּשֶׁב הַיּוֹם הָיָה: 11 בָּרָא אֱלֹהִים
 אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ: 12 וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ
 יְיָהוָה: 13 לָקַח הַמֶּלֶךְ אֶת־דִּתְרִיב: 14 מִי הָאִישׁ הַלְזֶה:

- ✓ Who are these? ✓ What are ye? ✓ Who is ^{that} your woman? ✓ I am the
 great king who is over (upon) the land. That day. ✓ This is a good
 head. This is the good head. ✓ This head is good. ✓ This good head.
 ✓ This is the bad boy who spilt the water upon the earth. This
 woman. ✓ What has the man done? This mountain is very lofty.
 ✓ What are these? ✓ These are the heavens and the earth which God
 created this day. This is the wise king. That² sore disease. He
 ✓ sat by (upon) those waters. ✓ How great is that palace!

§ 14. THE INSEPARABLE PREPOSITIONS.

1. Prepositions and similar words in Hebrew are usually nouns, sometimes entire, but oftener worn down and fragmentary. The following three fragments used as prepositions are, like the Art., inseparably prefixed to words:

ב in, by, with; local and instrumental

כ as, like

ל to, at, for; sign of *dat.* and *infin.*

a) The usual pointing of these light fragments is simple *sh'va*.

b) Before another *sh'va* this becomes *hireq*, by § 6. 2 d., forming a half open syllable, לִבֵּב, לִבְבֵּב.

c) Before a *hataf* the *sh'va* becomes the corresponding short vowel, by § 8. 3, בָּאֲרִי—בְּאֲרִי, like a lion.

d) Before the accent, the prep., falling in the *pretone*, often has tone-long *gameç* (§ 6. 2 b.), as לַמַּיִם to water.

¹ For this name the reader substituted אֲדֹנִי *Lord*, the vowels of which stand in the text. Possibly the word was pronounced יְהוָה *Yah-véh*.

² In *sing.* הָיָה, in *plur.* הָיוּ.

e) In words with the Art. the weak *He* usually surrenders its vowel to the prep. and disappears, by § 9. 2., *לָעָם, הָעָם, to the people.*¹

2. The short word *מן* used as a prep. in the sense of *from, out of*, is also a worn down noun and generally used as an inseparable particle.

a) The weak liquid *n*, as in other languages, is assimilated to the next consonant, which is doubled, *מִמֵּי* *from water* (as *im-moveable*).

b) Before gutturals, the short vowel expands in the open syllable into the corresponding tone-long, *מִמֶּץ* *from a tree*, by § 8. 4.; and occasionally hireq remains by § 8. 4. Rem.

c) Before the Art. either *b*) is followed; or oftener the prep. is prefixed entire to the word with help of Maqqeph, *מִהָעֵץ* or *מִן־הָעֵץ* *from the tree*.

Rem. The prep. is occasionally found entire in other cases.

מִן מִמֵּי מִמֶּץ מִן־			
book	סֵפֶר	garden	גַּן
ground	אֲדָמָה	dry land	יַבֵּשָׁה
lion	אֲרִי	ass	חֲמֹר
seventh	שְׁבִיעִי	holy	קָדוֹשׁ
to give	נָתַן	to eat	אָכַל
to rule	מָשַׁל	to destroy	מָחָה
over	בָּ	to blot out	מָחָה
		place	מָקוֹם
		beast, cattle	בְּהֵמָה
		work	מְלָאכָה
		to write	כָּתַב
		to rest	שָׁבַת
		to cry	קָרָא
		unto	עַד

EXERCISE. TRANSLATE.

קָרָא אֲלֵהֶם לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה: 2 שָׁבַת אֲלֵהֶם
 בַּיּוֹם הַשְּׁבִיעִי מִדְּמִלְאכָה אֲשֶׁר עָשָׂה: 3 שָׁמַע הָאָדָם הַקּוֹל
 בְּגֵן: 4 מָשַׁל הַמֶּלֶךְ בָּעָם: 5 יָשַׁב הַיֶּלֶד בְּמָקוֹם הַזֶּה: 6 מָחָה
 יְהוָה אֶת־כָּל אֲשֶׁר עָשָׂה מֵאָדָם וְעַד בְּהֵמָה: 7 עָשָׂה אֲלֵהֶם
 אֶת־הָאָדָם עֶבֶר מִן־הָאֲדָמָה: 8 הָאֲלֵהֶם הוּא בְּהִיכָל:

¹ The *ו* sometimes remains, particularly after *ב*, and in the declining stages of the language.

To a lion. The man wrote in the book. God gave the woman to the man for wife. In the morning. In these heavens. In the earth. In that day. In the lofty palace. The lion cried like an (the) ass. God called the firmament heaven, and the dry land called he earth. He gave the sword to the king. Man is dust out of the ground. He ate of the tree. The wise people rested on the seventh day. To the dust. In (at) pain. On (in) the high mountain.

§ 15. THE CONJUNCTION &c.

1. The inseparable conjunction ו *and* is pointed very much like the inseparable prepositions in § 14.

a) Its ordinary pointing is sh^eva, וְאַתָּה *and thou*.

b) Before the ḥatephs it takes the corresponding short vowel (§ 8. 3.), וְאֵי *and I*.

c) Before simple sh^eva and the Labials (בּ וּמ וּפ) its pointing is וּ, וּבִן *and a son*.

d) Before the accent, especially if disjunctive, it often takes *gameç* (§ 6. 2 b.), וְרָע *and evil* Gen. 3. 5.

Rem. Before *yod* with sh^eva the pointing is *hireq* after § 6. 2 d., and *yod* is silent (§ 9. 1), וְיָמֵי *and the days of*—. Even before a labial, the law *d*) of the *pretone* may prevail, as וְבָרָהּ, Gen. 1. 2. Naturally the conj. does not cohere so closely with the word as the prep. and does not displace the *He* of the Art., as וְהָעָם *and the people*.

2. *The verb.* The root of the verb is held to be 3. *sing. perf. act.*, which is the simplest form. Verbal inflection for persons is made by attaching to this root the significant elements of the personal pronouns (§ 12).

3. <i>sing.mas.perf.</i>	he ruled, has ruled &c.	מָשַׁל
2. " " "	thou hast ruled &c.	מָשַׁלְתָּ <i>ta</i> of pr. <i>thou</i>
2. " <i>fem.</i> "	thou hast ruled &c.	מָשַׁלְתְּ <i>t</i> " "
1. " <i>com.</i> "	I ruled, have ruled &c.	מָשַׁלְתִּי <i>ti=ki</i> of pr. <i>I</i>
1. <i>plur.com.</i> "	we ruled, did rule &c.	מָשַׁלְנוּ <i>nu</i> of pr. <i>we</i> .

EXERCISE. TRANSLATE.

I said to the man. The man and the woman. A lion and an ass. We rested on the seventh day. And of the tree we have eaten.

God destroyed from the earth man and cattle. And on that day I wrote in the book. People and king. Who spilt the water upon the earth? I heard the voice in the garden. Thou hast said, holy is Jehovah. And these who *are* these? Dry land and water. Night and morning. Thou (*f.*) hast ruled over this people.

§ 16. THE NOUN. INFLECTION.

1. Stems in Hebrew are considered to contain three consonantal letters. The noun may be regarded as expressing the stem idea in *rest*, and the verb the idea in *motion*. Hence the vowels of the verb are lighter than those of the noun. It is convenient to consider the verb as the root out of which other parts of speech grow, though there are many nouns not traceable to extant verbal stems. Nouns are thus primitive or derivative. We may on the other hand take a noun or particle and set it in motion, that is verbalize it; such verbs are called *Denominatives* &c. as to *dust*.

2. Inflection in Hebrew takes place after two modes, an outside and an inside mode. Both modes are to be observed in most languages, e. g. *boy, boys*, by the outside inflection; *mah, men*, by the inside; so *fear, feared*, but *tread, trod*. The Shemitic languages have a preference for the inner inflection. This prevails greatly in the Heb. verb, though it has not gained great footing in the noun, the inflection of which is external. But in Southern Shemitic internal nominal inflection is also very common. Great alterations do occur within the noun in Heb., but these are due to movements of the Tone and differ altogether from such changes as appear in *foot, feet*. At the same time as the accentual changes take place to a certain extent on various principles, they afford means for classifying nouns into several *Declensions*. The external changes may be called *Inflection*.

3. *Inflection, external modifications in Nouns.*

In Hebrew there are *two* genders: *mas.* and *fem.*

There are *three* numbers: *sing., dual, and plur.* The *dual* is now very much in disuse, being employed mostly to express things that occur naturally or by use in pairs, as *hands, feet, shoes*.

The *fem. sing.* is formed by adding *āh* to the *mas.*

The *plur. mas.* is formed by adding *īm* to the *sing.*; and the *plur. fem.* by changing *āh* into *ôth*, or by adding *ôth* to the *sing.* if it has no *fem.* termination.

The *dual* is formed by adding *āyim* to the *mas. sing.* for the *mas.*, and to the original *fem. sing.* (see Rem. b) for the *fem.* Thus:

	<i>mas.</i>	<i>fem.</i>	<i>mas.</i>	<i>fem.</i>
<i>sing.</i>	טוב <i>good</i>	טובה	סוס <i>horse</i>	סוסה <i>mare</i>
<i>plur.</i>	טובים „	טובות	סוסים „	סוסות „
<i>dual</i>			סוסים „	סוסתים „

4. *Classes of nouns feminine.*

1) Words ending in ה־ or ת (see Rem. b).

2) Words of any termination that are names of creatures feminine, as אם *mother*.

3) Names of cities, countries &c., which may be considered *mothers* of their inhabitants.

4) Names of organs of the body of men or animals, especially such organs as are double, as *hand, ear, horn*; also of other utensils or instruments used by man, as *sword, cup*, and even of *places* in which man is wont to move.

5) Names of things productive, the elements, unseen essences &c., as *sun, earth, fire, soul* &c.

In all these classes however there are numerous exceptions; and many words are of both genders, though in general where this is the case one gender is largely predominant in usage over the other.

6) Words *fem.* usually assume the distinctive *fem.* termination in the *plural*. Many *fem.* nouns however have the *mas. plur.* ending; and on the contrary many *mas.* words have the *fem.* termination in the *plur.*, especially if they incline towards a *fem.* sense by 4) or 5).

Rem. a. The *Dual* is confined to substantives (and the numeral *two*); it is no more found in the adjective, pronoun, or verb.

The dual perhaps properly expresses a *pair*, or *one* or *more pairs*, but it is now used as a *plur.* of things occurring in pairs, as **שְׁנֵי כְנָפִים** *six wings*. In usage the dual is employed, 1. for organs and features in men and animals that are double, as eyes, ears, hands, feet, lips, teeth, loins, horns, wings &c. 2. For things that are double, as shoes, door-leaves, fetters. 3. A few nouns still use the dual to express *two*, as day, year, cubit, hundred, thousand. 4. The Numerals employ the dual to express *times* (repetition), § 48. When terms properly dual are transferred to inanimate objects as *horns* (of altar) they are used in *fem. plur.*

Rem. b. The original *fem.* ending is *ath* (אֶת—). When the word stands independently this is softened in the *tone* into *āh*, the present ordinary termination, but when the word is in close connexion with what follows, or has any addition made to it, the original *ath* reappears. By loss of the *a* this ending became *th*. This simple *th* could most easily be attached when the word ended in a vowel, or in a single conson. preceded by a changeable vowel, as **עֲבָרִית**, **מְשַׁמֵּר**, **מְשַׁמֵּרָה**. It could not be added at all if the word ended already in two conson. (§ 5.6), nor readily if in one cons. preceded by an unchangeably long vowel. In these cases the termination *āh* was added. Thus the *fem.* endings may be: 1) *t* or *th*, **יִלְדָּה** Gen. 16. 11, which generally assumes the form **יִלְדָּת** (§ 29). 2) *ath* or *āh*, **חַיִּית** Ps. 74. 19, **עֲזָרָה** Ps. 60. 13, both archaic and passing into 3) *āh* the ordinary ending. Sometimes this *āh* may be represented, as it is usually in Aramean, by **א** (§ 2. 3). In a very few cases *āh* is deflected to *ēh* (s'ghol).¹

¹ The Shemitic *fem.* being in *t* the apparent analogy between the *fem. a* in Latin &c. and the ordinary *āh* of *fem.* nouns is no real one. But a new analogy arises between the Heb. *fem.* and the *neuters* in Lat. English &c., so many of which end in *t*, *id*, *quid*, *illud*, *it*, *that*, *what*. Possibly the *mas.* in Shemitic included both the *mas.* and *fem.* (comp. **הוּא** *com.*) and that which was once dedicated to express the *neut.*, this having been dropped, has been appropriated to the *fem.*

ox	אֶפֶר	cow f.
horse	סוּם	mare f.
fish	דָּג	fish f.
prince	שָׂר	princess f.
song	שִׁיר	song f.
adversary	צָר	adversary f.

hero	גִּבּוֹר	star	כּוֹכַב	well	בְּאֵר f.	wolf	זֶאֵב
side	צֶדֶק	blood	דָּם	river	יָאֵר	dream	חֲלוֹם
just	צַדִּיק	bitter	מָר	to set	נָתַן	to slay	הָרַג
to count	סָפַר	to see	רָאָה	to drink	שָׁתָה	to remember	זָכַר

EXERCISE. TRANSLATE.

לֹא שָׁתָה הַפֶּר מִן־הַמַּיִם בִּי מַיִם הֵם: 2 אֵלֶּה הַפְּלוֹת הַקְּדוֹת
 אֲשֶׁר רָאָה הַמֶּלֶךְ עַל־דִּי־אֵר: 3 מִשַּׁל הָאָרֶם בְּבִהְמָה וּבְדָגִים:
 4 הִמָּה הַשָּׁרִים וְהַגְּבוּרִים אֲשֶׁר נָתַן הַמֶּלֶךְ עַל־דָּוִד: 5 אֲמַרְתִּי
 אֶל־דָּוִד הִנֵּה צַדִּיקִים אֵתָם: 6 הַקְּדוֹת הָאֵלֶּה רָמִים מְאֹד:
 7 סָפַרְתָּ אֶת־הַכּוֹכָבִים: 8 מֶה רָמִים הַדּוֹכְלִים הָהֵם: הַיָּדִים:
 יִרְכָּתִים:

I remember (*perf.*) the songs which I heard in the temple. These waters *are* bitter. Those heavens *are* very lofty. These *are* the asses which we slew. Who *are* these princes and heroes? Thou hast heard the cows. God remembers the just (*pl.*). We sat on the hills two-days. The new king saw the good cows by the rivers in a dream. The just *are* as the stars which *are* in the firmament. The two-sides. He took oxen and cows and horses and asses. We heard the wolves in the evening. I counted the stars which God has set in the heavens. Water from the wells. Thou (*f.*) hast spilt blood (*pl.*).

§ 17. CASES. THE CONSTRUCT STATE.

1. Hebrew is considered to have the following cases: first, the Nominative. But the language has no special termination for the expression of this case. In some proper names, borrowed

¹ The words *ox*, *prince*, *adversary*, *bitter*, have a (*path.*) when uninflected or without the Article, see Rem. d, § 12, and § 43.

probably from neighbouring tribes, there appears the termination *u*. (The nom. in Arabic ends in *u* or *un*.)

Second, the Genitive. This is a relation of two elements, of which the first is always a noun, while the second, though chiefly a noun, may be a pronoun or even a clause. The first member of the gen. relation is said to be in the *construct state*. It is a question whether this first member had any distinctive termination. It appears occasionally in *i*.¹ The second member has no special termination. (The Ar. gen., which is the *second* member, is in *i* or *in*.)

Third, the Accusative. Neither is this case expressed ordinarily by any specific termination. But there are here quite visible traces of a case ending, though it is not easy to say whether the traces should be considered remains of a full development now in decay, or merely a rudimentary commencement. This accus. ending is *a*. (The Arab. acc. is in *a* or *an*.)

Thus so far as case endings can be suspected they are the three sounds *a i u*. Three cases may seem to form a meagre provision for expressing the relations of nouns. But the use of the Accus. is very wide, it serves often as a *locative*, and sometimes almost as an *instrumental*, and as a general *modal* or adverbial case. And the use of the Gen. is also extremely free.

2. *The construct state*. When a noun is so connected in thought with a following word or clause that the two make up one idea, the first is said to be in the *construct state* or in construction. A word not so dependent is said to be in the *absolute state*; e. g. in *son of the king*, *great in power*, the words "son" and "great" are in the construct, "king" and "power" are in the absolute.

The const. relation corresponds most nearly to the Gen., or to the relations expressed by *of* in English. Now the first half of a relation like *son of*—, forming no complete idea of itself, the emphasis of the whole expression lies on the second half. In this way the cons. or first half is uttered *as shortly as is possible* in consistency with the laws

¹ See Gen. 49 11 &c. and such proper names as Gabri-el, *man of God*, Melchi-zedek, *king of righteousness*. In a few cases the Cons. ends in *o*.

of pronunciation in the language; any merely tone long vowel within the word will be shortened or lost, § 18, and any weak letter outside the word, elided.

NOMINAL PARADIGM.

	<i>Mas.</i>			<i>Fem.</i>	
	<i>Abs.</i>	<i>Cons.</i>		<i>Abs.</i>	<i>Cons.</i>
<i>sing.</i>	סוס horse	סוס	סוסה mare	סוסת	
<i>plur.</i>	סוסים "	סוסי	סוסות "	סוסות	
<i>dual</i>	סוסיים "	סוסי	סוסתיים "	סוסתי	

In *mas. sing.* there is no change of termination.

In *mas. plur.* and *dual*, *im* and *ayim* elide the weak *m* and become *ê*.

In *fem. plur.* no change.

In *fem. sing.* the original ending is resumed (§ 16 Rem. *b*); and in *fem. dual* *ayim* becomes *ê* as in *mas.*, and tone-long *ā* is lost (§ 18).

3. *Use of the accusative ending.* The accus. ending has been retained in one particular usage. The *āh* is added to words to express *direction* or motion towards.—The ending in this use of it, which is probably a revival and extension of its former use, has not the tone. It may be appended to the plur., and even to the cons. state, as הָהָרָה *towards the mountain*; הַשָּׁמַיְמָה *heavenwards*; בֵּיתָה יוֹסֵף *to the house of Joseph*.

Rem. This *He* is called *He locale* by some. It cannot be used with *persons*, and has in many cases lost its strong sense of *direction* to and implies no more than *at* or *in*. It may even admit a prep. of motion before its word.

The horse of the king } סוס המלך The horses of the king } סוסי המלך
the king's horse the king's horses

Rule 1. The word in cons. state does not take the Art. The second noun is usually definite and the first is defined by its relation to it.

The good horses of the king סוסי המלך הטובים
The good mare of the king סוסת ה' המזוקה

Rule 2. An adj. qualifying a noun in cons. state must stand after the compound expression, and the noun in cons. being definite, the adj. has the Art.¹

Every day כל יום *All the day* כל היום
All the king's horses כל־סוסי ה'

Rule 3. The word *all* is a noun and used in the cons. state.

north	צפון	valour	}	חיל	bed	מטה	poor	אביון
		force						
four	ארבע	daughter	}	בת	war	מלחמה	queen	מלכה
wind	רוח	law			תורה	wall	חומה	city
spirit		command	מצוה	flesh	בשר	understanding	שכל	
		to go down	ירד	to keep	שמר	to review	פקד	

EXERCISE. TRANSLATE.

לא שָׁתָה הָעָם מִמֵּי הַיָּאָר; 2 לָקַח הָיָד ¹אֲבִיגַיִל לְאִשָּׁה וְהָיָה
אִשָּׁה טוֹבָה שְׂכָל; 3 אֲבִיּוֹנֵי הָעָם הֵם צַדִּיקִים; 4 לֹא שָׁמְרֵנִי
חֹרֶת יְהוָה אֱלֹהֵי ²יִשְׂרָאֵל; 5 עָשָׂה הַפֶּשֶׁר כְּמַצּוֹת הַמֶּלֶךְ;
6 וּבַחֲזֹרֶת יְהוָה לֹא הִלָּכְתָּ; 7 אֵלֶּה מַצּוֹת אֱלֹהֵי כָל־הָאָרֶץ
אֲשֶׁר כָּתַבְתִּי הַיּוֹם הַזֶּה; 8 שָׁכַב הַיָּלֵד עַל־מִשְׁתֵּי אִישׁ הָאֱלֹהִים;
9 בָּא חֵיל גְּדוֹל ³מִיִּרְפָּתִי הָאָרֶץ וּמֵאַרְבַּע רִחוֹת הַשָּׁמַיִם;
10 אֲכַלְנוּ מִכָּל־עֵץ הַגֵּן; ⁴ 11 וּמִלֶּכֶת הָאָרֶץ בַּת אִישׁ גְּבוּר
חֵיל; 12 הָיָה רָעַב בָּאָרֶץ וְאֲבָרֶם יָרַד מִצִּירֵימָה בִּי כִּי־רָעַב
בָּאָרֶץ;

¹ Abigail. ² Israel. ³ Dag. in *kaph* only in cons. ⁴ Observe the pausal vowels in 6, 9, 10, 11.

The great day of the Lord. The day of the Lord is great. The good queen of the land. All the people of the earth. All the king's good asses. The captain (prince) reviewed all the mighty-men (heroes) of valour and all the people of war. In the two-sides of the temple. I have gone northward. We are gone down to-hades (Sh'öl). He went towards-the-mountain. We slew the

¹ The adj. agrees with its noun in *gend.* and *numb.* but not in *state.* The cons. is euphonic as well as syntactical and must be *followed immediately* by the word to which it subordinates itself.

man's ass. The people did not drink from the waters of the rivers for they *were* blood.¹ The law of the lord is good. Thou hast not kept the commandments of the God of all the earth. The spirit of God *was* upon the waters. God of the spirits *that belong* to all flesh. I have broken down all the walls of the city. Thou hast kept the poor of the land from all ill. Thou hast eaten of the tree of the garden.

¹ In dependent clauses with *וְ* for, *that* &c. the pronoun is put last.

§ 18. THE FIRST DECLENSION.*

Nouns may be arranged in Declensions according to the internal vowel changes produced by alteration in the place of Tone occasioned by *Inflexion* (§ 16. 2). Many forms of Nouns, however, contain unchangeable vowels, i. e. vowels pure long, or diphthongal, or unchangeable from position, as גִּבּוֹר (*gibbôr*), a hero, אֶבְיֹן (*'ebh-yôn*), poor, in both of which the first vowel is unchangeable by position, and the second pure long, and consequently unchangeable by nature (§ 6. 1). Such Nouns, as they suffer no internal change from inflexion, do not seem to require classification; they are indeclinable.¹

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the so-called *Vowel-letters* (§ 2. 3), may very generally be distinguished from pure-long, and diphthongal, vowels, which were very often so expressed (§ 2. 3 Rem.). In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long.

The forms with changeable vowels seem capable of being generalized under *three* classes or Declensions.

* The principles stated in § 6 should be fully understood here; and it should be remembered that, when words are increased at the end, the accent plants itself upon the significant inflectional addition (§ 5. 1).

¹ Such forms are those numbered 8, 14, 15, 16, 20, 23 in the Table of Common Nominal Forms in the Appendix of Paradigms, and a number of other Forms not given in that Table. These forms with unchangeable vowels might be called a First Declension, in which case the Declensions would amount in all to *four*.

1. A large number of words are of the same form as the *perfect* of verbs, and are chiefly participles or adjectives, though many are substantives. With these may be classed some other forms of words that are subject to the same laws. Together they may be called

THE FIRST DECLENSION.

They are words having:

\bar{a} in the pretone, or \bar{a} in the tone, or \bar{a} in both places.

Rules for declension. 1. With inflectional additions the accent is shifted a place, and the tone-long pretonic \bar{a} \bar{e} is lost, i. e. becomes vocal sh^{va}, by § 6. 2 c.

2. The very hurried utterance of the construct produces, in addition to this loss of the pretonic vowel, a contraction of the tone-vowel \bar{a} \bar{e} , that is the shortening of it in a shut syllable (*sing.*), and the loss of it in an open one (*plur.*)

		<i>Plur.</i>	<i>Cons. sing.</i>	<i>Cons. plur.</i>
1) upright	יָשָׁר	יְשָׁרִים	יָשָׁר	יְשָׁרִי (= יְשָׁרִי)
2) old	זָקֵן	זְקֵנִים	זָקֵן	זְקֵנִי (= זְקֵנִי)
3) great	גָּדוֹל	גְּדוּלִים	גָּדוֹל	גְּדוּלִי
4) blessed	בָּרוּךְ	בְּרוּכִים	בָּרוּךְ	בְּרוּכִי
5) overseer	פֶּקִיד	פְּקִידִים	פֶּקִיד	פְּקִידִי
6) heart	לֵב	לִבּוֹת	לֵב	לִבּוֹת (= לִבּוֹת)
7) star	כּוֹכָב	כּוֹכְבִים	כּוֹכָב	כּוֹכְבִי
8) desert	מִדְבָּר	מִדְבָּרִים	מִדְבָּר	מִדְבָּרִי

Rem. *a.* Tone-long \bar{o} does not appear much in nouns, but see § 29. The forms 1, 2, 3 with vowels $a—a$, $a—e$, $a—o$, may be considered the typical forms of this declension, see § 22. The forms 4, 5 are pass. participles, and 6 is a less common nominal formation. The forms 7, 8 shew that if the pretonic be immutable there is no change except in Cons., rule 1 having no application. A very few forms without \bar{a} are similarly inflected. See Add. Notes.

Rem. *b.* The form $a—e$, has a in *cons. sing.*, as no other short vowel can stand in the final accented shut (§ 6. Rem. *b*). If it be desired to retain the e sound, the form זָקֵן with Maqqeph can be used, comp. § 10. 4.

The *new* syllables that arise are *half open* (§ 6. 2 e), as in *heart*, *libbbhōth*, No. 6.

2. *Feminine nouns*. When the distinctive termination of the fem. noun is not *final*, its softening into *āh* cannot have place, the real ending *ath* must be assumed as base, and then the above two laws apply as to other nouns.

righteousness	צִדְקָה (= צִדְקָת)	cons. (צִדְקָת=)	צִדְקָת
elder	זָקֵן (= זָקֵנָת)	cons. (זָקֵנָת=)	זָקֵנָת
righteousnesses	צִדְקוֹת	cons. (צִדְקוֹת=)	צִדְקוֹת

3. A few monosyllables with changeable vowels (*ā ē*) in the tone attach themselves to this declension. They are probably real dissyllables which have undergone contraction. The chief are יָד *hand*, דָּם *blood*, דָּג *fish*, עֵץ *tree*. As they want the pretonic vowel the same law that applies to *star* will apply to them. See Add. Notes to First Declension.

fish דָּג cons. דָּג plur. דָּגִים cons. pl. דָּגִי

WORDS FOR PRACTICE.

male	זָכָר	holy	קָדוֹשׁ	perfect	תָּמִים
word	דָּבָר	short	קָצֵר	lip	שִׁפָּה
proverb	מָשָׁל	luminary	מָאוֹר	blessing	בְּרָכָה
heavy	כָּבֵד	prophet	נָבִיא	vengeance	נִקְמָה
leopard	נִמְר	fat	בָּרִיא	corpse	נִבְלָה

Exerc. Write the *cons. sing.* and the *abs.* and *cons. pl.* of the above words. (The *abs.* and *cons. dual* of *lip*.)

two שְׁנַיִם sand חוֹל to gather אָסַף to lift up נָשָׂא sea יָם
there שָׁם face פָּנִים plur.

EXERCISE. PARSE AND TRANSLATE.

בְּרִיאוֹת, דָּגָת, נְבִיאִי, יִשְׂרָאֵל, רִקִּיעַ, לְבָבוֹת, מָאוֹר, מְשָׁלִי,
כָּבֵד, לְבָבִי, פְּקִידָה, לֵבָב, שְׁפָתַי, נִקְמָת, בְּרָכוֹת, יָדִים;
וְחִשְׁדָּה עַל-פְּנֵי הַיָּם: 2 פָּתַח הַנְּבִיא אֶת-פִּלְדֵּי-דִבְרָיִם בַּסֶּפֶר;
3 תָּהָה דְּבַר יְהוָה אֶל-הַנְּבִיאִים: 4 תּוֹרַת יְהוָה בְּלִבִּי הַצֹּדִיקִים;
5 פָּתַחְתִּי לָעַם הַזֶּה אֶת-פִּלְדֵּי-דִבְרֵי תּוֹרַת יְהוָה: 6 לֹא יָדָה שָׁם

אֵשׁ מִזְקֵנִי יִשְׂרָאֵל: 7 נָתַן אֱלֹהִים אֶחָד־שָׁנִי הַמְאֹרֹת הַגְּדֹלִים
 בְּרָקִיעַ הַשָּׁמַיִם: 8 אָסַף הַשֵּׁר חֵיל כְּבֵד כְּבוֹכָבֵי הַשָּׁמַיִם וְכֹחַ
 אֲשֶׁר עַל־שִׁפְתֵי דִבְרֵם: 9 אָמַר ¹יִצְחָק הַקּוֹל קוֹל ²יַעֲקֹב וְהַדְּבָרִים
 יְדִי ³עָשׂוּ: 10 נָשָׂא הַקְּבִיאָה הַזֶּקֶן אֶחָד־נִבְלָת אֵשׁ הָאֱלֹהִים אֶל־
 הַחֲמוֹר:

¹ Isaac. ² Jacob. ³ Esau.

The law of the Lord is perfect. The king saw the fat kine upon the bank (lip) of the river. We have eaten the flesh of fat oxen. The words of the lips of the Lord *are* upright. I *am* not a man of words. Good words *are* the words of the law of the Lord. The waters *are* upon the face of all the earth. We have heard the words of the holy prophets of God. Thou hast kept the hearts of this people from evil. Very great *are* the righteousnesses of God. Blessed *are* the upright of heart. The vengeance of the people *was* great. The day of vengeance *is* in the heart of God. The proverbs of the king *are* perfect. All the fishes of the river. The desert of the sea.

§ 19. THE PRONOMINAL SUFFIXES.

The separate Personal Pronouns are used only to express the Nominative or as Subject (§ 12).

Hebrew has not largely developed the adjective; instead of saying *holy hill*, *silver idol*, it says *hill of holiness*, *idol of silver*, and the like. Similarly for *my horse* it says *horse of me*. The possessive pronouns *my*, *thy*, *his*, *our* &c. are altogether wanting. But the noun being placed before the pronoun in the Genitive, two effects followed:

first, the pronouns had not the strength of nouns and could not maintain themselves as separate words, and so became attracted in the form of *Suffixes* to the noun preceding them;

and *second*, the noun itself, which before an independent word would have stood in the form of the *Const.*, underwent before these lighter fragments attached to itself a less degree of shortening, only a few of the more heavily accented Suffixes having the power to throw it into the *Const.* form.

Thus the Suffixes are divided into *light* and *heavy*; all

are light, except those to a singular noun which express *your* mas. and fem., and those to a plur. noun which express *your* and *their* mas. and fem.

The light suffixes affect a noun like the Plur. or Du. termination, the heavy throw it into the form of the Const. state.

Particles, such as *Prepositions* and *Adverbs*, are generally *Nouns* in a fragmentary condition, and may take Suffixes, which are attached to them precisely as to Nouns. See § 49.

NOUN WITH SUFFIXES.

	<i>Mas.</i>		<i>Fem.</i>	
	סוס (horse)	דבר (word)	סוסה (mare)	צדקה (righteousness)
<i>Singular noun</i>				
<i>sing.</i> 1 c. my	סוסי	דברי	סוסתי	צדקתי
2 m. thy	סוסך	דברך	סוסתך	צדקתך
2 f. thy	סוסך	"	סוסתך	"
3 m. his	סוסו	"	סוסתו	"
3 f. her	סוסה	"	סוסתה	"
<i>plur.</i> 1 c. our	סוסנו	"	סוסתנו	"
2 m. your	סוסכם	דברכם	סוסתכם	צדקתכם
2 f. your	סוסכן	"	סוסתכן	"
3 m. their	סוסם	דברם	סוסתם	צדקתם
3 f. their	סוסן	"	סוסתן	"
<i>Plural noun</i>				
	סוסים (horses)	דברים (words)	סוסות (mares)	צדקות (righteousnesses)
<i>sing.</i> 1 c. my	סוסי	דברי	סוסתי	צדקתי
2 m. thy	סוסך	"	סוסתך	"
2 f. thy	סוסך	"	סוסתך	"
3 m. his	סוסו	"	סוסתו	"
3 f. her	סוסה	"	סוסתה	"
<i>plur.</i> 1 c. our	סוסינו	"	סוסתינו	"
2 m. your	סוסים	דברכם	סוסתיכם	צדקתיכם
2 f. your	סוסכן	"	סוסתיכן	"
3 m. their	סוסיהם	"	סוסתיהם (תם)	"
3 f. their	סוסיהן	"	סוסתיהן	"

NB. The *dual* takes the same Suffixes as the plural. The suffixes of *sing.* nouns are sometimes joined to *fem. pl.*, particularly 3 *pl.*, נקשותם *their souls*.

Rem. *a.* The suffixes of 2. *pers.* *ka, k, kem, ken*, are for *ta, t, tem, ten*, according to an interchange of *t* and *k* frequent in language (§ 12). No *Dag.* in *k* by Note p. 17.

In the other persons the fragmentary element of the pronoun may readily be seen.

Rem. *b.* The helping vowel between the stem and the suffix seems in all cases traceable to *i* or *a*. Comp. § 17. 1. In the 1st and 2nd person the *i* sound prevailed as base, *šušî, šušêkha, šušêkh, šušêni*. Forms with *a* are rare. Job 22. 20.

In 3. *pers.* the *a* sound prevailed, as 3 *mas.* *šušâhu=šuşaw=šuşô*; 3 *fem.* *šuşâh*; 3 *pl.* *šuşâhem* or *šuşâham* (2 Sam. 23. 6)=*šuşâm*. Forms with *e* in *thu, êha* are rare (§ 45). Gen. 1. 21.

Rem. *c.* Peculiarities are common. Sing. noun: 2 *m.* in *p.* סוּסָךְ, Gen. 4. 11; plenary writing, סוּסְךָ Gen. 3. 9; 10. 19; 27. 37, Ex 13. 16. In 2 *f.* כִּי־, Jer. 11. 15, Ps. 103. 3. In 3 *m.* old form אֶתְּלָהּ *his tent*, Gen. 9. 21; 35. 21; 49. 11. After vowels *hu* (§ 45, see Irreg. nouns); otherwise, Gen. 1. 12, Jud. 19. 24, Job 25. 3. In 3 *f.* mappiq omitted, Is. 23. 17, Ps. 48. 14. In some cases the *fem.* termination appears dropped, Gen. 40. 10 נִצְתָה for נִצְתָהּ, Zech. 4. 2, Prov. 7. 8, Job 11. 9, cf. Hos. 13. 2, Ps. 49. 15; 55. 16 (Ez. 32. 27?). Rarely in 1 *pl.* *ânû*, Ruth 3. 2, Job 22. 20; on particles cf. § 49. In 2 *pl. f.* *kênah*, Ez. 23. 48, 49. In 3 *pl. m.* לוֹ־, Ps. 17. 10 (cf. לוֹ § 49). In some cases לוֹ appears 3 *sing.*, cf. Job 20. 23; 22. 2; 27. 23 (Is. 53. 8? Ps. 11. 7?). Uncontracted form 2 Sam. 23. 6. In 3 *pl. f.* נָה־, Gen. 21. 29; 42. 36; נָה־, Gen. 41. 21; הִנָּה־, 1 K. 7. 37, Ez. 16. 53. After vowels *hen* (§ 45), and otherwise, Gen. 21. 28, Lev. 8. 16, Ez. 16. 53, cf. Is. 3. 17.

Plur. suff. often defectively written by omission of *yod*, e. g. 3 *m.* סוּסֵי, Gen. 33. 4, 1 Sam. 18. 22, Ps. 10. 5; 24. 6; 3 *pl. m.* Gen. 10. 5; 43. 11; 3 *pl. f.* Gen. 4. 4.—Peculiar forms are: 2 *f.* יְכִי־ 2 K. 4. 3, Ps. 103. 3, 4, 5; 2 *pl. f.* *kênah*, Ez. 13. 20; 3 *pl. m.* יָמוֹ־ Ps. 2. 3, 5, Deut. 32. 37, 38; 33. 29; *hémah* Ezek. 40. 16; 3 *pl. f.* *hénah* Ez. 1. 11.

My good horse סוּסִי הַטוֹב *Your evil words* דְּבָרֵיכֶם הָרָעִים

Rule. The noun with Suffix being really in the Cons. and definite, the rules for the Cons. apply to it and its adj.—it does not take the Art. and its adj. does. § 17 Rules 1. 2.

<i>face</i>	פָּנִים	<i>son</i>	בֶּן	<i>pl.</i>	בָּנִים	<i>daughter</i>	בֵּת	<i>pl.</i>	בָּנוֹת
<i>my face</i>	פָּנַי	<i>the man's face</i>	פָּנֵי הָאִישׁ						
<i>before me</i>	לִפְנֵי	<i>before the man</i>	לִפְנֵי הָאִישׁ						
<i>after</i>	אַחֲרַי	<i>after me</i>	אַחֲרַי						

EXERCISE. TRANSLATE.

הוֹרָחוּ, שִׁפְחוּ, בִּרְכָהּ, בְּנֶיךָ, מְשִׁלִּיכֶם, מִקֹּמָה, מִבְּשָׂרִי, בְּשִׁרְכֶם.
לִפְנֵי, לִפְנֶיךָ, שִׁפְחֶיךָ, בְּנִינִי, לִבְבִּנִי, בְּנִידֶם, יְדִי, יְדוֹ, הוֹרָחֶם,
יְדִידֶךָ:

יֵצֵא¹ לֹוֹם אֶל־הָאֲנָשִׁים הַפְּתוּחָה וְהַקְּלָת סָגֵר אַחֲרָיו: 2 יֵאָדָּה
תִּקַּע בְּשׁוֹפָר בְּהֹר אַפְרָיִם וּבְנֵי יִשְׂרָאֵל יִרְדּוּ מִן־הַדָּהָר וְהוּא
לִפְנֵיהֶם: 3 הוּא יְהוָה אֱלֹהֵינוּ בְּכָל־הָאָרֶץ מִשְׁפָּטָיו: זָכֹר לַעֲלֹם
בְּרִיתוֹ אֲשֶׁר פָּרַת אֶת־אֲבֹתֵהֶם: בִּי חֶסֶד יְהוָה מֵעֹלָם וְעַד־עֹלָם
עַל־יִרְאָיו וְצִדְקָתוֹ לִבְנֵי בָנִים: וְאֲנִי עֲלֶיךָ בִּטְחֹתִי יְהוָה אֱמֹתִי
אֱלֹהֵי⁴ אֲתָהּ: מֶה רַב טוֹבָהּ אֲשֶׁר צִפְנָתָ לִירְאָהָ פִּעֲלָתָ לִבְטָחֶם
אֲבָהָ נִגְדָה לִבְנֵי אָדָם: מֶה אֲהַבְתִּי⁴ הוֹרָחָהּ כְּלִידָיוֹם הִיא שִׁיחֹתִי:

¹ Lot. ² pl. of אִישׁ. See Table of Irreg. Nouns. ³ Ehud.

⁴ Words in pause. See § 10. 5.

Your blessings. Her corpse. My commandments. Her lips. Thy words. His face; her face; my face. And his words we heard out of the fire. Thy law *is* in my heart O my God. God has redeemed his holy *ones*. He went down to-Sheol unto his sons. The Cherub put out his hands. Thou hast heard my voice out of thy temple. We sat before her. The words of thy (*f.*) lips *are* as the sand which *is* upon the shore of the sea. He came and in his hand a sword. Very good *are* the proverbs of his lips. We have sold our asses. Ye *are* my sons and my daughters saith (*perf.*) your God. My heart *is* in his law continually. I have kept all his commandments. Thou hast kept their heart, O our God. I have kept your hearts. The day of vengeance *is* in his heart. Thou hast kept my law and my commands. He lifted his corpse upon the ass. Their hearts *are* fat. Thy perfect law. This *is* flesh from my flesh. By (in) all his great prophets.

§ 20. THE VERB.

1. *Root.* The root of a verb is considered to be the 3rd sing. mas. perf. of the simple form (15. 2). This form is called *Qal* "light", in distinction from all the other forms,

4*

which are heavy, being loaded by additional inflectional letters.

2. *Tenses*. The verb has not *Tenses* strictly speaking. It has two forms, which express not time but action; the one expresses a finished action, and is called the *perfect*, the other an unfinished action, and is called the *imperfect*.

The perfect action includes all *past tenses* of other languages, such as perfect and pluperfect (indic. and subjunctive), and future perf. The imperfect includes all *imperfect tenses* e. g. present (especially of general truths), the classical imperfect, and the future. The first form is often called the *preterite*, and the second the *future*, but these designations are proper to Tenses and are too limited.

3. *Moods*. Both the perfect and imperfect may be *indicative*; the subjective moods (subjunctive, optative &c.) are generally expressed by the *imperfect* and its modifications (§ 23).

Besides, there is an *imperative* which is also derived from the imperf. And there are two forms of infinitive, called *absolute* and *construct*, the latter being a gerund.

4. *Degrees of the stem idea*. The stem idea or meaning of the verb is presented in *three* conditions or degrees: the Simple, as *to eat*; the Intensive, as *to eat much, often, greedily*; and the extensive or Causative, extending the action over a second agent, as *to make to eat, to give one to eat*.

Each of these three conditions of the stem idea appears in three voices, Active, Passive, and middle or Reflexive, though some parts are now lost. Thus:

<i>Simple.</i>	<i>Intensive.</i>	<i>Extensive or Causative.</i>
act.	act.	act.
—	pass.	pass.
reflexive. ¹	reflex.	—

¹ It is not in strict accordance with the methods of Shemitic grammar to call the Reflexive a voice. The reflexives are considered independent

5. *Conjugations.* What are called in other languages conjugations, do not exist. The various classes of irregular or weak verbs most nearly correspond to conjugations. The above seven parts are all growths of the original simple stem, which undergoes some modification, consonantal or vocalic, to produce them.

6. *Inflection.* Inflection to express person takes place by the connexion of the significant parts of the personal pronoun with the stem (§ 12 and 15. 2); and the third sing. as simplest is taken first, then the second, and finally the first. In an action which is finished rather the action itself than the actor is prominent: hence in the perfect the stem is put before the personal designations. In the imperfect, or action going on, the actor is more prominent, and the personal modification is prefixed.

THE PERFECT.

<i>Sing.</i>		<i>Plur.</i>	
3 <i>mas.</i>	קָטַל he killed &c.	3 <i>c.</i>	קָטְלוּ they &c. (הם = רם)
3 <i>f.</i>	קָטְלָה she "		יִי pl. of (היא)
2 <i>m.</i>	קָטַלְתָּ thou "	2 <i>m.</i>	קָטַלְתֶּם ye (<i>tem</i> of 'attem)
2 <i>f.</i>	קָטַלְתְּ "	2 <i>f.</i>	קָטַלְתֶּן " (<i>ten</i> of 'atten)
1 <i>c.</i>	קָטַלְתִּי I	1 <i>c.</i>	קָטַלְנוּ we

The terminations *tem*, *ten* are heavy, and, removing the accent, destroy the tone-long vowel in first syllable (§ 6.2c). Of great importance are the vocalic additions *a i u*, which bring out the peculiarity of the verb, thus:

In verbal inflection with vocalic additions the vowels á ē ō in the tone syllable are lost, i. e. become vocal sh'va (§ 6. Rem. c, p. 17).

formations, which may even have a passive; at the same time from the meaning of these forms they not unnaturally take the place of the pass., which they have altogether superseded in Aramean and Ethiopic. The above scheme, therefore, though an accommodation to Western methods, is not altogether without ground even from Shemitic usage.

Uses of the perfect. The Perf. expresses:

- a) The Aorist (Past), *he killed.*
- b) The Perfect, *he has killed.*
- c) The Pluperfect, *he had killed.*
- d) The Future Perfect, *he shall have killed.* (See § 46.)

Rem. For fem. *āh*, the original *ath* may occasionally be met with, § 16. Rem. *b*, Deut. 32. 36; and for *t* of 2 *f. s.* occasionally *ti*, § 12. Rem. *b*. esp. in Jer. and Ez., e. g. Jer. 2. 33; 3. 4, 5, also 2. 20 rightly read. Plenary writing in 2 *s. m.*, Gen. 31. 30, Mal. 2. 14. Compare § 31. For *ū* of 3 *plur.* *ūn* is found in two or three cases, Deut. 8. 3, 16, Is. 26. 16.—In pause קָטַלְתָּ, קָטַלְתָּ &c., § 10. 5.

covenant	בְּרִית	statute	פְּקוּד	latter end	אַחֲרִית	seraph	שֶׁרָף
to fall	נָפַל	to burn	שָׂרַף	to fly	עָף	to forget	שָׁכַח
unto	אֵל	unto me	אֵלַי	unto you	אֵלֵיכֶם	behold	הִנֵּה

EXERCISE. TRANSLATE.

לֹא שָׁמְרָתָּ בְּרִיתִי: 2 לֹא שָׁמְרָתָּ תּוֹרָתָהּ: 3 שָׁמְרָתִי פְקוּדֶיהָ בְּכָל־
 לִבִּי: 4 לֹא זָכַרְתָּ אַחֲרֵיתֶיהָ: 5 שָׂכַחוּ אֶת־אֱלֹהֵיהֶם: 6 אֶת־קוֹלָהּ
 שֶׁמַּעַנִי מִן־דָּאֵשׁ: 7 אָמַר יְמֹשֶׁה הֵן בְּנֵי יִשְׂרָאֵל לֹא שָׁמְעוּ אֵלַי:
 8 לָמָּה נָפְלוּ פָנֶיהָ: 9 שָׂפְכוּ דָמִים בְּמַיִם: 10 שָׂרַפְתָּם הָעִיר
 בָּאֵשׁ: 11 רָאָה אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְתוֹנָה טוֹב מְאֹד:
 12 אָמַר² שְׁמוּאֵל אֶל־דָּוִד אֶת־שׁוּר מִי לְקַחְתִּי וְחִמּוֹר מִי לְקַחְתִּי
 וְאֶת־מִי עָשִׂיתִי וּמִי־דָם לְקַחְתִּי כִפֹּר: וְכָל־דָּוִד אָמַר לֹא עָשִׂיתָ
 אִישׁ וְלֹא לְקַחְתָּ מִיֵּד אִישׁ מֵאוֹמֶה: 13 עָן אֵלַי אֶחָד מִן־יִשְׂרָאֵלִים
 וַיִּבְרָדוּ רַצְפָּה בְּמִלְּקָחִים לָקַח יַעֲלֵל הַמִּזְבֵּחַ:

¹ Moses.

² Samuel.

Ye did not keep my words. The woman stood before the king. The fire of God fell from heaven. God set (gave) luminaries in the firmament of the heavens. All the fishes of the sea perished in the waters. All the males fell before the sword. The heavens of the heavens are God's (*dat.*) and the earth he has given to the sons of man. Thou hast fallen o (*art.*) city in the heart of the sea. Thou hast kept the hearts of this people from all ill. I kept my tongue

from evil words. These *are* the proverbs of the wise king of Israel. We heard his voice from his temple. Their faces fell. We leant our hands upon her head. The blessing of Jehovah *be* upon thy children (sons). We sat by (upon) the waters of the great rivers. / Ye have burnt their city in the fire. Ye have not kept my law and my judgments. She bare to her husband a son to his old age. Ye have forgotten my words and the proverbs of my lips. On the seventh day God rested from the work which he had made.

§ 21. THE IMPERFECT &c.

1. *Imperfect and Imperative.*

	<i>Imperfect.</i>	<i>Imperative.</i>
<i>sing. 3 mas.</i>	יִקְטֹל he <i>will, may</i> &c. <i>kill, is, was,</i> <i>kill</i> ing &c.	
<i>3 fem.</i>	תִּקְטֹל she " "	
<i>2 m.</i>	תִּקְטֹל thou "	קְטֹל <i>kill</i> thou
<i>2 f.</i>	תִּקְטְלִי thou "	קְטְלִי " "
<i>1 c.</i>	אֶקְטֹל I "	
<i>plur. 3 m.</i>	יִקְטְלוּ they "	
<i>3 f.</i>	תִּקְטְלנה they "	
<i>2 m.</i>	תִּקְטְלוּ ye "	קְטְלוּ <i>kill</i> ye
<i>2 f.</i>	תִּקְטְלנה " "	קְטְלנה " "
<i>1 c.</i>	נִקְטֹל we "	

2. *The Infinitive.*

Inf. cons. קְטֹל *to kill* (admitting the nominal prefixes and affixes).

Inf. abs. קְטֹל *to kill* (admitting no prefix and affix).

3. *The Participle.*

<i>Act. Part. m.</i>	קֹטֵל or קָטֵל	<i>pl.</i>	קֹטְלִים <i>kill</i> ing
<i>f.</i>	קֹטֶלֶת or קָטֶטֶת	<i>pl.</i>	קֹטְלוֹת "
<i>Pass. Part. m.</i>	קָטוּל	<i>pl.</i>	קָטוּלִים <i>killed</i>
<i>f.</i>	קָטוּלָה		&c.

Uses of the Imperfect. The Impf. expresses:

- a) The Present, *he kills* (especially of general truths).
- b) The Imperfect, *he killed* (particularly of repeated past acts).
- c) The Future, *he will kill*.
- d) The Potential, *he may or can kill, might, could, would &c. kill* (See § 46).

Rem. *a.* The abstract noun which appears as *infin. cons.*, may be considered to lie at the root of the impf. and the imper. The prefixes and affixes are fragments of the personal pronouns, though rather more obscured than in the perfect. The terminations וֹ and יֹ— are probably worn down from וֹיֹ— and יֹיֹ—. The latter is still common, both in 2 *pl.* and 3 *pl.*, Gen. 18. 28, 29; 32. 20, Ex. 9. 29. The termination יֹיֹ— has the *tone*; in pause the preceding vowel is often lengthened, Josh. 4. 6, Ru. 2. 9. In 2 *f. s.* וֹיֹ— occurs seven times, always with *tone*, 1 Sam. 1. 14, Ru. 2. 8, 21; 3. 4, 18, Is. 45. 10, Jer. 31. 22.

Rem. *b.* The imper. is the impf. stripped of the pronominal prefixes. It has only 2nd pers., and has recourse to the impf. for all others. The first syllable of imper. is half open. (§ 6 Note, p. 17.) *Fem. pl.* is sometimes written defectively, Ru. 1. 9, Gen. 4. 23, Ex. 2. 20, so in impf. Gen. 27. 1; 30. 38; 33. 6.—In pause the original vowel of sing. returns, Zech. 7. 9; so in impf. Prov. 8. 15. § 10. 5 c).

Rem. *c.* The Simple Form or *Qal* has two Participles. The Pass. Part. is the only remaining part of the lost Passive.

He left off counting חָלַל לְסֹפֵר

He would not keep לֹא אָבָה שְׂמֹר

Rule. One verb subordinates another to itself in the *Infin. Cons.*, either simply, or more commonly in Prose by the Prep. ל *to*.

to judge שָׁפַט	to bury קָבַר	to watch שָׁמַר	to eat אָכַל
a judge <i>part.</i> שֹׁפֵט	grave קֶבֶר	watchman <i>part.</i> שֹׁמֵר	food אֹכֶל
to buy שָׁבַר	to steal גָּנַב	to pursue דָּרַךְ	to cut כָּרַת
dead מָת	lord, husband, Baal בָּעַל		

EXERCISE. TRANSLATE AND PARSE.

אֲשָׁמַר, לְשָׁמַר, שְׁמָרוֹ, שָׁמַר, תִּשְׁמָר, יִשְׁמָרוּ, נִשְׁמַר, בְּנוֹבִים,
בְּנוֹב, תִּפְקְדוֹ, תִּזְכְּרִי, זָכַר, פָּרִיתִים, דָּרִישִׁי, רִמְשֶׁת, תִּשְׁמְרִנָּה:

לֹא תִגְבּוּ: 2 לֹא תִשְׁמְרוּ אֶת־מִשְׁפָּטֵיהֶם: 3 אֲנַחְנוּ נִכְרַת עַצִּים
 מִן־הָהָר: 4 יָדָפִי אֶת־רִי: 5 אֲמַרְתִּי לְשֹׁמֵר דְּבָרִי: 6 מִשְׁלִי
 הָעַם הָיָה: 7 מִי יִשְׁכֹּן בְּהָר יִהְיֶה: הוֹלֵךְ תָּמִים וּפְעֵל צָדִק
 יִדְבֵּר אֱמֶת בִּלְבָבוֹ: לֹא רָגַל עַל־לִשְׁנוֹ וְחִרְפָּה לֹא נָשָׂא עַל־קִרְבּוֹ:
 8 בָּא יוֹסֵף מֵאֶרֶץ מִצְרַיִם לְקַבֵּר אֶת־עֲקֹב: 9 קָבְרוּ אֶת־נִבְלָה
 הַנְּבִיאָה הַזֶּה בְּעֵקֶן בִּקְבֹּר אֲשֶׁר אִישׁ הָאֱלֹהִים קָבַר שָׁם: 10 יָרְדוּ בְנֵי
 יַעֲקֹב מִצְרַיִם: 11 לְשֹׁבֵר־אֶבֶן: 12 וְעַתָּה קִבֵּץ אֱלִי אֶת־כָּל־יִשְׂרָאֵל
 אֶל־הָהָר הַפָּרָמִל וְאֶת־נְבִיאֵי הַבַּעַל וְנְבִיאֵי הָאֱשֵׁרָה אֲרִבֵּעַ מֵאוֹת
 אֲכָלִי שִׁלְחָן אִיזֹבֵל: 12 יִדְבֹּרָה אֵשָׁה נְבִיאָה הִיא שֹׁפְטָה אֶת־
 יִשְׂרָאֵל בַּעַת הַהִיא: וְהִיא יוֹשֶׁבֶת תַּחַת־הַמֶּר דְּבוּרָה בְּהָר אֲפֵרַם:
 13 אָמַר אֱלֹהִים אֶל־אֲבִימֶלֶךְ בַּחֲלוֹם תִּלְלֶהָ הִנֵּה אֶתָּה מֵת
 עַל־הָאֵשָׁה אֲשֶׁר לָקַחְתָּ וְהִיא בַּעֲלַת בָּעַל:

¹ Joseph. ² Egypt. ³ See § 10. 4. ⁴ Jezebel. ⁵ Deborah. ⁶ Abimelech.

I will pursue after her. I promised (said) to pursue after them. Pursue after me. He set the stars in the firmament of the heavens to rule over the night. Jehovah will judge this people. A city shedding blood like water. In that day I will pour out my spirit upon all flesh. Keep this man. Ye shall keep your hearts from all ill. We have left off counting. They left off counting the proverbs of his lips for they *were* as the sand which *is* upon the shore of the sea. His commandments and his words will we keep. His children (sons) will keep his covenant. Hands shedding¹ blood. But I would seek unto God. He came to shed blood. We will burn your city with (in the) fire. Bury my corpse in the grave where² the prophets are buried (*part.*).

§ 22. THE VERB TRANSITIVE AND INTRANSITIVE (ACTIVE AND STATIVE).

(See Paradigm of Regular Verb.)

1. The perf. Qal may end in any of the three vowels *a ē ō*, *a* taking the place of *ā* (§ 6 Rem. *c*). Verbs are named

¹ Verbs and adj. having no dual use the plural with a dual noun.

² See Vocab. under "who".

according to these vowels *a*, *e* and *o* verbs. Verbs ending in *a* are transitive, verbs in *e* and *o* are intransitive, though these terms in Hebrew do not quite correspond to the same terms in the Western languages. The class of intransitive verbs is very wide, embracing words that describe the *condition* of the subject (as *to be full, to thirst, to fear, to love*), even though capable of taking an object after them. The term *Stative* verbs, i. e. verbs of *state*, is used by some grammarians.

Formation of Impf. The Perf. in *a* (Active verb) gives the Impf. in *ō*, קָמַל, יִקְמַל; the Perf. not in *a* (Stative verb) gives the Impf. in *a*, יִכְבֵּד, כָּבֵד.

Formation of Imper. and Inf. Cons. The Imper. and Inf. Cons. agree with the Imperf., being in *ō* in Active verbs, and in *a* in Stative verbs. But see Rem. *d*.

Form of the Participle. The Active verb has the Part. of the form קָמַל; the Part. of the Stative verb is the same as the Perfect, קָרַב *drawing near*.

Rem. *a*. The class of Stative verbs is very numerous. It consists of words which express *a*) a bodily or physical state, as *to be great, little, smooth, deep, short, old*, and the like; *b*) an affection of the mind or act of the senses (except *sight*), as *to mourn, rejoice, hate, hear* &c.; *c*) actions intransitive, or actions in which the reflex influence of the action upon the subject is very prominent, as *to die, approach, wear* (clothes), *hew wood* &c.

Rem. *b*. Forms with *ē* express a temporary state, those with *ō* a state permanent, but this distinction is not now observed in verbs, though it is still quite prevalent in the participial adjectives derived from them. Verbs in *ō* do not now number over half a score, but the *ē* verbs are very numerous. Only a very few, however, have *ē* invariably, this vowel being usually sharpened, except when in pause or in the open pretonic syllable, into *ā*.

Rem. *c*. The *ō* verbs retain the *ō* throughout the perfect; in 2nd plur. *ō* becomes *o* by loss of the accent. See Parad.

Rem. *d*. The rule given regarding the agreement of Inf. Cons. with the Impf. is true in theory, but in point of fact the Inf. Cons. even in Stative verbs is generally in *ō*; the number of forms in *a* is now very small in the Strong verb, e. g. שָׁכַב *to lie*, usually, Gen. 39. 10, 14, and others occasionally, Eccl. 12. 4, cf. Prov. 10. 21; 21. 4, Is. 58. 9.

From both types of the Infin. Cons. a *fem.* has been formed, viz. קטלה (*qoṭlāh*) from קטל, and קטלה (*qūlāh*) from קטל. Both forms are mostly used by Stative verbs. Gen. 24. 36, Deut. 11. 22. Comp. §§ 29, 31.¹

		To be great } גדל		
		become great }		
		to be able יכל		
		to be sweet מתק		
to be holy קדש		to fear ירא	to be little קטן	
holy קדוש		fearing " "	little " "	
to be old זקן		to draw near קרב	to hear שמע	
to be just צדק		to learn למד	to be hungry רעב	
I am old וְקִנֵּיתִי	I know וְדָעִיתִי	I am able וְיָכַלְתִּי		

Rule. In Stative verbs the Perfect usually corresponds to the English *Present*. (See § 46.)

EXERCISE: PARSE AND TRANSLATE.

יֵצְפוּ, תִּשְׁפָּלְנָה, קִטְנִיתִי, תִּקְטֵן, יִכְלֶה, יִכְלֶתֶם, אֲשַׁכֵּל, לִבְשִׁי,
נִכְבֵּד, תִּכְבְּדִי, אֲגַדֵּל, רָעַב;
פְּתִירִים רָעַבוּ: 2 לֹא יִכְלָף לִסְפֵּר הַכּוֹכָבִים: 3 יִגְדֵּל שֵׁם יְהוָה
עַד עוֹלָם: 4 קָרַב וְשָׁמַע אֶת-כָּל-הַדְּבָרִים אֲשֶׁר אָנֹכִי דֹבֵר אֵלָיךְ:

¹ It is interesting to observe that the vowel *a* is characteristic of the Active, *e* (rarely *o*) of the Stative, and *u* (or *o*) of the Passive,—that is, the three Classes of vowels correspond generally to Active, Stative (Neuter) and Passive. In the Perf. Qal the place of the characteristic vowel is in the *second* syll., in most of the other parts it is in the *first* throughout.

In the Active verb the type of the Impf. was perhaps *yaqṭōl* (*yaqṭul*), and in the Stative, *yiqṭal*; but owing to the prevalent thinning of *a* to *i* in the language (§ 2. 1. 1), the syll. *yaq* was pronounced (and of course spelled) *yiq*. In favourable conditions, however, the *a* still remains, as in Verbs 1st Gutt., *ʿAyin Vav*, and *ʿAyin Doubled*. The last class is particularly instructive (§ 42).

The original form of the Act. Part. was perhaps קָטַל, like the Perf., and many of the adjj. of this form may be Participles. The Part. *qōṭel* is a newer formation and has not yet made its way into all verbs. See §§ 40, 41.

5 עָתָה יִדְעָתִי כִּי יֵרָא אֱלֹהִים אֵתָּה: 6 יְהוָה אֱלֹהֵי גְדֻלָּתָ מְאֹד
 הוֹדוּ וְהִדָּר לְבָשָׁתָ: 7 זָכֹר צַדִּיק לְבִרְכָּה וְשֵׁם רְשָׁעִים יִרְקֹב:
 8 קְרוֹב אֵתָּה יְהוָה וְכָל־מִצְוֹתֶיךָ אֱמַת תִּקְרַב רַנְתִּי לְפָנֶיךָ: 9 לֵעֵת
 זָקֵנָה וְשִׁלְמָה לֹא תִהְיֶה לְבָבוֹ שָׁלֵם עִם־יְהוָה אֱלֹהָיו בְּלִבָּב דָּוִיד:
 10 יִקְרָא הַמֶּלֶךְ בְּסֹפֶר הַתּוֹרָה כָּל־יָמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה
 אֶת־יְהוָה אֱלֹהָיו: 12 קְדוֹשׁ אֵתָּה יְהוָה אֱלֹהֵי כָל־הָאָרֶץ לֹא
 יִצְדֹק לְפָנֶיךָ כָּל־בָּשָׂר:

¹ Solomon.

I cannot draw near. I will be great. Draw near. The young-
 lions shall be hungry (*pause*). The God who made the heavens
 and the earth I *am* fearing. Ye cannot keep my statutes with (in)
 all your heart. Thou art little. Hear in order that thou mayest
 learn to fear the Lord thy God. They are not able to pursue.
 I am bereaved. I know that thou shalt reign. How should man
 be just with God! I am sated-with burnt-offerings and the blood
 of oxen I do not desire; cease to draw near before me for your
 hands are full of blood (*pl.*). How great art thou O Lord! very
 deep are thy thoughts.

§ 23. THE MOODS. VAV CONVERSIVE.

1. Besides the ordinary imperfect, which expresses the
 action simply, there are certain modifications of it which
 indicate the relation of the action to the speaker's will or
 feelings. The speaker may throw his own feeling into the
 word in two ways, either by a sharp, hasty utterance of it,
 thus expressing peremptory *wish*; or on the contrary by a
 lengthening out of the word, giving expression to the
direction of the mind or action. The short form that arises
 in the first way is called the *Jussive*; the other or lengthened
 form has been named the *Cohortative*.¹

1) *The Jussive*. The Jussive arises through a contraction
 of the last syll. of the impf.; but as in the regular verb

¹ Both the Jussive and Cohortative are comprehended by Ewald
 under the name *Voluntative*; for Cohortative Böttcher prefers to use the
 term *Intentional*.

this can take place only in *Hiph'il* (§ 27), the Jussive in all other parts coincides with the ordinary impf.; and in all forms with inflectional terminations the juss. and ordinary impf. coincide. The Jussive is found only in 2d and 3d persons.

The Jussive (as the name implies) expresses a *command*, as *רַחֵם* *let him kill*; or, less strongly, an *entreaty*, *request* &c.—*may he kill*; or, with a negative, a *dissuasion*, as *לֹא-רַחֵם* *do not (ye) kill*.

2) *The Cohortative*. The Cohortative is formed by adding the syllable *āh* to the impf. The Cohort. is found (with rare exceptions) in 1st person only.

The Cohort. expresses a *desire* or *intention*, as *רַחֵם-אֶתְּךָ* *let me kill, I will kill*.

2. *The Emphatic Imperative*. The same termination *āh* is added to the imper. 2. m. s. to give it emphasis, as *רַחֵם-אֶתְּךָ* *Oh kill!*

Rem. a. The sharp pronunciation of the impf. (by which the Jussive arose) was probably accompanied by a retraction of the Tone to the penult, with the effect of leaving a short vowel in the last syll. As the Tone, however, could be retracted only under peculiar conditions, e. g. when the penult was open (§ 5 Rem. a), the accent usually fell on the last, the vowel of which it made *tone-long* (§ 6. 2 b). The only *formal* effect, therefore, of the Jussive (except in verbs *רָחַם* § 45) was to change the vowels *i* and *u* in 2nd and 3rd sing. impf. into *ē* and *ō*.

Rem. b. The Emph. Imper. has two forms *רַחֵם-אֶתְּךָ* and *רַחֵם-אֶתְּךָ* (*qoṭlāh*, *qūlāh*, *half open*, § 21, Rem. b). The Emph. Imper. appears chiefly in the Irregular Verb (§ 32).

3. *Vav Conversive*. The conjunction *ו* *and* is sometimes used not as a mere copulative to join or coordinate clauses, but with a certain subordinating power, so as to indicate that what is now added is the *result* or sequence of the preceding; as, *he spake* and (and so, and thus, then) *it was done*.

The usage is this:

After a simple *perfect* events conceived as following upon this perf. are expressed by the emphatic *vav* joined with

the *imperfect*; and conversely, after a simple *imperfect* the events conceived as following on it are expressed by *vav* with the *perfect*.

As in this usage the *vav* seemed to convert the *impf.* into the meaning of the *perf.* and *vice versa*, it was named *vav conversive*. By modern Grammarians it is commonly named *vav consecutive*.

Pointing of Vav with Imperfect. a) When joined to the *Impf.* this strong *vav* is pointed exactly like the *Article* (§ 11), as וַיִּקְטֹל and he killed; וַאֲקַטֵּל and I killed.

b) The Tone is usually retracted from the last syll. to the *penult*, when this syll. is open (Rem. *a* above), as וַיֹּאמֶר and he said.

Pointing of Vav with Perfect. a) When joined to the *Perf.* strong *vav* has the pointing of *vav Copulative* (§ 15), as וַיִּקְטֹל and he will kill; וַיִּקְטֹלְהֶם and ye will kill.

b) The Tone is usually thrown forward from the *penult* to the *last syll.*, as וַיִּקְטֹלְהָ and thou shalt kill.

On usage of *vav conv.* see particularly the note p. 63.

Rem. *a*. As the form with *vav* expresses the speaker's *feeling* of the connexion of what he now states with the preceding, it is natural to suppose that the forms of the Voluntative (Juss. and Cohort.) are those lying at the basis of the Consecutive Tenses.¹

Rem. *b*. The drawing backward of the Tone in *Vav consec. impf.* very well suggests its connexion with what precedes, and the throwing of it forward in *Vav consec. perf.* suggests its connexion with what follows.

The projection of the Tone is regular in 1st and 2nd *sing.* of *Perf.*, but does not appear in 1st *pl.*, and is not found anywhere in *pause*. It is also avoided when it would occasion the concurrence of two accented syllables, Deut. 14. 26, Am. 1. 4, 7. In weak verbs the rule of projection is subject to modifications.

to grow up	וַיִּגְדַּל <i>st.</i>	to be angry	וַיִּחַד <i>st.</i>	to sell	וַיִּמְכַּר	to burn	וַיִּשְׂרֹף
to expire	וַיִּפְּטֹר <i>st.</i>	to take (capture)	וַיִּלְכֹּד	to be sated	וַיִּשְׂבַּע <i>st.</i>	to visit	וַיִּפְקֹד
to	וַיִּלְכֹּד	to me	וַיִּלְכֹּדֵי	sign of <i>acc.</i>	וַיִּלְכֹּדֵי	me	וַיִּלְכֹּדֵי

¹ This is denied by some. See Driver's *Hebrew Tenses* § 70 foll.

² See Table § 49.

Keep thou	שָׁמְרָה, שָׁמֹר	Do not keep	אַל-תִּשְׁמֹר
he will keep	יִשְׁמֹר	he will not keep	לֹא יִשְׁמֹר
let him keep	יִשְׁמֹר	let him not keep	אַל-יִשְׁמֹר
I will keep	אֲשָׁמֵר	let me keep	אֲשָׁמְרָה

Rule. The imperative has recourse to the imperf. for all persons except the 2nd, and for the *second* if *negative*. The forms of imperf. adopted will usually be the Voluntative (Juss. and Cohort.).

Draw near that I may judge קָרַב וְאַשְׁפֹּטָה

Draw near that he may judge קָרַב וְיִשְׁפֹּט

Rule. The forms of the Voluntative (Juss. and Cohort.) with simple *vav* express (particularly after an *imperat.*) the purpose or design of a preceding act.

- a) He found the place and lay down מָצָא הַמָּקוֹם וַיִּשְׁכַּב
- b) " and did not lie down " וְלֹא שָׁכַב
- c) he will find the place and lie down יִמָּצֵא הַמָּקוֹם וְיִשְׁכַּב
- d) " and will not lie down " וְלֹא יִשְׁכַּב
- e) and the man lay down וַיִּשְׁכַּב הָאִישׁ, וְהָאִישׁ שָׁכַב

Note. Strong *vav* must be united to the verbal form so as to form one expression, if any word intervene then the *other* i. e. the proper natural tense must be employed, *b d e*. Again, the expression must stand at the head of the clause and precede the Subject; if the Subject must stand first the converted Tense cannot be used—the *other* simple Tense must be employed, as in *e*. The conversive Tenses are properly used after simple Tenses (see 3 above), but the usage has pervaded the language to such an extent that they may be employed when no simple Tense actually precedes; *vav* conv. imperf. is the usual narrative past tense, and *vav* conv. perf. the usual expression of *and* with *fut.* action; and in translating into Hebrew *and* with a verb may generally be expressed by the conversive Tense, in particular *vav* as mere copulative should not be used with *perf.*¹

EXERCISE. TRANSLATE.

אֲשִׁמְרָה תוֹרַתְךָ תָּמִיד: 2 נִכְרַתָּה בְּרִית אֲנִי וְאַתָּה וְדָוִד לְעַד
יְיָ וּבִינֵינוּ: 3 אָמַר אֲבִרְהָם אֶל-בְּנֵי יֶחֱזֵק מִכְרוּ לִי קֶבֶר וְאֶקְבְּרָה

¹ Heth.

¹ The statements made in this *Note* are perhaps liable to some modification in Poetry; there *vav* may sometimes exert its conversive power though detached from the Verb.

מִי מִלְפָּנַי: 4 אֶל־תִּקְצַחַם יְהוָה עַד־מָאד: 5 אֶל־תִּקְרַב הָלוֹם
 בִּי הַמָּקוֹם אֲדַמַּח קִדְשׁ הוּא: 6 אָמַר יַעֲקֹב אֶל־עֶשָׂו מִכָּהָה בְּיוֹם
 אֲתִבְכְּתָה לִּי וַיִּמָּזַר לוֹ אֶת־בְּכֹרָתוֹ: 7 אָמַר יְהוָה הֵן הָאָדָם
 הַזֶּה בְּאֵלֵהֶם יִדְּעַ טוֹב ¹וְרָע וְעָתָה פֶּן־יִשְׁלַח יְהוָה וְלָקַח מֵעֵץ
 תְּחַיִּים וְאָכַל ²וְחָי לְעוֹלָם: 8 וְהַמִּים בְּבָרִי מָאֵד מָאֵד עַל־דְּאָרְעָן
 וַיִּגְעַר בְּלִבְשׁוֹ הוֹרִישׁ עַל־דְּאָרְעָן בְּעוֹף וּבְבִהֶמָּה וְכָל הָאָדָם:
 9 וַיְדַהּ בָּעֵם בַּפֶּה וַיִּשְׁקָדָיו עָלָיו מִעַלְלָיו: וְאָכְלוּ וְלֹא יִשְׁבְּעוּ בִּי
 אֶת־יְהוָה עֲזָבוּ לְשֹׁמֵר:

¹ See § 8. 1. ² Conj. *vav* in *pretone* § 15. 1 d. ³ Impf. of שלח.

Thou shalt not lie down in that place. Let me lie down. Do not (ye) draw near. May the Lord judge between me and (between) this people. Oh hear my prayer O Lord! Let us draw near unto the Lord that he may judge between us. Sell to me this cave that I may bury my dead there. The man ate of the tree which *was* in the garden and God *was* very angry. And the calf I took and burnt it¹ with (in the) fire. Thus saith (*perf.*) the Lord: Behold I will-give (*part.*) this city into the hand of the king of Bābel, and he will burn it¹ with fire. Sārāh bare to her husband a son, and the boy grew up. And God called the light (*dat.*) day and the darkness he called night. And the children of Israel forgot the Lord their God and he sold them into the hand of the king of Mō'āb. And thou shalt keep his law continually. And I remembered his words.

§ 24. SCHEME OF THE REGULAR VERB.

	<i>simple.</i>	<i>intens.</i>	<i>caus.</i>	<i>simp.</i>	<i>intens.</i>	<i>caus.</i>
<i>act.</i>	qal	pi'el	hiph'il	פָּעַל	פִּיעַל	הִפְעִיל
<i>pass.</i>	—	pu'al	hoph'al	—	פֻּעַל	הֻפְעַל
<i>refl.</i>	niph'al	hithpa'el	—	נִפְעַל	הִתְפַּעַל	—
				קָטַל	קָטַל	הִקְטִיל
				—	קָטַל	הִקְטִיל
				נִקְטַל	הִתְקַטַּל	—

¹ אָת with suffix § 49.

1. The names *simple*, *intensive* &c. have been explained § 20. 4.

2. The word **עָלָה** *to do* formed the paradigm of the original grammarians. Now the language, possessing no general terms like *reflexive*, *intensive act.*, and such like, made use of the parts of this verb that were *simple reflex.*, *intens. act.* and the like, as *names* for the same parts in all verbs. Thus the *intens. act.* of *Pā'al* is *Pī'ēl*; hence instead of speaking of the *intens. act.* of a verb we speak of its *Pī'ēl*; instead of saying *caus. act.* we say *Hiph'il* &c.;—much as if we should speak of the *amabo* of a Latin verb for the *fut. act.* &c.

The use of **עָלָה** as a Paradigm is inconvenient for a learner, because, its second radical being a guttural, the characteristics of several of the parts, such as the intensive, are obscured; hence the word **קָטַל** (though poetical and defective), is generally used in modern grammars.¹

3. "Intensive" means that which is increased *within*, and to express intensity the middle radical of the verb is doubled. "Extensive" or causative means what is increased *without*, and to express the causative a syllable is attached to the outside.

WORDS FOR PRACTICE ON THE ABOVE SCHEME.

to write כָּתַב	to be great גָּדַל	to be heavy כָּבַד	to steal גָּנַב
to rule מָשַׁל	to pursue רָדַף	to govern מָלַךְ	to visit פָּקַד
to sell מָכַר	to take לָכַד	to speak דָּבַר	be holy קָדַשׁ

§ 25. THE SIMPLE REFLEXIVE OR NIPH'AL.

The Niph'al is formed by prefixing to the stem the syllable *hin* having reflexive force. This syllable is contracted to *n* in the *perf.* and *part.* and one form of the *infin.*, but appears entire in the *impf.* and parts connected.

¹ The learner must not use **קָטַל** in Prose composition for "kill". The word is rare in Heb. and in use only in Poetry.

perf. נִקְטַל *part.* נִקְטָל *infin. abs.* נִקְטַל and (הִנְקַטַל =) הִקְטַל
infin. cons. and imperat. (הִנְקַטַל =) הִקְטַל
imperf יִקְטַל (= יִהְיֶה נִקְטַל = יִהְיֶה נִקְטַל)

In meaning the Niph'al is properly the reflexive of the simple form or Qal, as שָׁמַר *to keep*, נִשְׁמַר *to keep oneself, to beware*; but the common use of Niph. is as *passive* of Qal, as שָׁבַר *to break*, נִשְׁבַּר *to be broken*.

Rem. a. The *i* of first syll. is probably a thinned *a*. Occasionally, in parts connected with the imperf., *a* takes the place of *ē*, particularly in the fem. and in pause, וַיִּנְמַל Gen. 21. 8; 10. 9, Ex. 31. 17.

Rem. b. *Infin. abs.* נִקְטַל is chiefly used in combination with *perf.*, Gen. 31. 30, Jud. 11. 25, 1 Sam. 20. 6; 28; sometimes it is of form of inf. cons., Deut. 4. 26 (Is. 7. 4?), 1 K. 20. 39. The parad. shews that in impf., imper. tone may be retracted, Gen. 24. 6; 25. 21; Ex. 23. 21; inf. cons. Job 34. 22.—In a few cases the initial *he* of inf. is elided with prep., Is. 1. 12, Ex. 10. 3, Ez. 26. 15, Prov. 24. 17.

Rem. c. With the passage of reflex. into pass. compare the identity of pass. and deponent in Lat. and of pass. and middle in Greek, and the great disuse of pass. in modern languages, as It. *non si fa* = non fit, or fieri potest. The reflex. sense may pass into the *middle*, as נִשְׁאַל *to beg*, or *reciprocal*, as נִשְׁפַּט *to litigate*.

to be full מָלֵא	to wean נָמַל	to hide oneself סָתַר
to be filled <i>Niph.</i>	to be weaned <i>Niph.</i>	to be hidden
to drive out דָּרַשׁ	to fight לחם	to escape מָלַט
to repent נָחַם	to be corrupted שָׁחַת	flood מָבּוּל
wicked רָשָׁע	violence חָמָס	arm זְרוּעַ

EXERCISE. TRANSLATE.

נִשְׁמַר, הִשָּׁפַט, נִפְקְדָתָם, אֲשִׁיבִי, נִכְתָּבוּ, נִשְׁפָּטָה, לְהַמְלִיט, יִשְׁקַל, וְתִלְחֹחַם, וְלִחְמֹתִי, תִּזְכְּרֶנָּה:

הַיְשָׁעִים לֹא יִכְתָּבוּ בְּסֵפֶר חַיִּים: 2 הַפֶּחַ נִשְׁבַּר וְאִנְחֵנִי נִמְלָטֵנִי:
 3 וְתִשְׁחַח הָאָרֶץ לִפְנֵי אֱלֹהִים וְתִמְלֵא הָאָרֶץ חָמָס: 4 שִׁפָּה דָם
 הָאָדָם בָּאָדָם דָּמוֹ יִשְׁפָּה: 5 וַיִּגְדֵּל הַיֶּלֶד וַיִּנְמַל: 6 נִגְרַשְׁתִּי
 יְהוֹם מִעַל פְּנֵי הָאֲדָמָה וּמִפְּנֵיהָ אָסִיתָר: 7 וַיִּנָּחֶם יְהוָה כִּי עָשָׂה

אֶתְדָאֵם בְּאַרְץ : 8 לֹא יִפְרֹת עוֹד כָּל-בָּשָׂר מִמִּי דִמְבּוּל : 9 בָּא
דְּאֵיב אֶלְדִּיעִיר וְלֹא יָכֹל לְהִלָּחֵם עֲלֶיהָ :

Jehovah is near to the broken of heart. I am hidden from the face of Jehovah. Hide thyself from his face. Ye shall hide yourselves on that day. Thou shalt escape from his hand. And the earth was corrupted and all flesh was cut off by the waters of the flood. The arms of the wicked shall be broken. And their city was burnt with fire. Let me escape in the day of fighting (*inf. cons.*). And the earth was filled with blood (*acc.*). His dead was buried out of his sight.¹ Thus saith (*perf.*) Jehovah the God of Israel: Behold I give (*part.*) this city into the hand of the king of Babel and he shall burn it with fire, and thou shalt not escape from his hand but shalt be captured and shalt be given into his hand. Beware lest thou make a covenant with (*dat.*) the inhabitant of the land, and take of his daughters to thy sons.

¹ From before him.

§ 26. THE INTENSIVE ACT., PASS. AND REFLEX., PĪ'EL &c.

The Intensive is naturally formed by doubling, both in verbs and nouns, the middle stem-letter.

1. *The Pī'el.* Pī'el is properly intensive of Qal, that is, it adds such ideas as *often, much, for a long time* &c. to the simple idea of the verb, as שָׁבַר *to break*, שָׁבַר *to break in pieces*; or it implies that the action of the verb is done *by many* or *to many*. Sometimes when the Qal is intransitive the Pī'el becomes causative, as לָמַד *to learn*, לָמַד *to teach*.

2. *Pu'al.* Pu'al is the proper *passive* of Pī'el in its various senses.

3. *Hithpa'el.* The Hithpa'el is formed by prefixing the syllable *hith*, having reflexive force, to the root-form of the Pī'el, as הִתְקַטַּל, קָטַל.

When the syllable *hith* precedes the sibilants ש, ש, ש the ת changes places with the sibilant, as הִשְׁתַּמֵּר for הִשְׁמַר; with צ the ת further becomes ט, as הִצְטַדַּק from הִצְדַּק.

With unsibilant dentals the ת is assimilated, as הִתְמַר for הִתַּמַּר.

In meaning Hith. is properly reflexive of Pi'ēl, as *שָׁקַד* to sanctify, *שָׁקַדָּהוּ* to sanctify oneself; but it very often implies that one *shews himself as*, or *gives himself out as* performing the action of the simple verb.

Rem. a. The *i* in first syll. of Pi'ēl is a thinned *a*, cf. Gen. 41. 51; *a* appears in parts after the perf. The final *ē* appears as fixed sound only in imperf. and connected parts; the perf. has often *a*, probably the real vowel of the form, *שָׁלַח* Jud. 1. 7. In a very few verbs *e* (*seghol*) appears in perf., *דָּבַר* to speak, *כָּבַשׁ* wash, *כָּפַר* atone.

The infin. abs. is generally of form *pa'ēl* like cons. Ex. 21. 36, Jer. 12. 17, but cf. Ps. 118. 18. In some cases first syll. retains the *i*, Lev. 14. 43, 2 Sam. 12. 14, Jer. 44. 21 &c.—Inf. fem. Lev. 26. 18, Is. 6. 13, Ez. 16. 52.—With *vav* conversive Pi'ēl is pointed *יִקְפֹּל* § 11. Rem. a, no *Dag.* in *Yod.* Cf. § 7, 4, Note a.

Denominatives are often formed in the Pi'ēl, as *עָפַר* dust, *עָפַר* to cast dust.

Many verbs are found in Pi'ēl of which the Qal does not occur.

In *Pu.* *o* may appear for *u*, Ez. 16. 4, Ps. 72. 20; 80. 11, Ex. 25. 5. In *part. Pu.* initial *m* in a few cases falls away, Ex. 3. 2, 2 K. 2. 10 (Ez. 26. 17 is *perf.*).

Rem. b. The syllable *hith* is a stronger reflexive prefix than *hin*, and the Hithpa'ēl less commonly has the passive sense. It has even a pass. of its own in a few cases. Naturally it has reflexive sense, Gen. 42. 1.

As in Pi'ēl the final vowel may be *a*, Deut. 1. 37; 9. 8.

Rem. c. Other forms of intensive. Though the intens. is most naturally formed by doubling the middle consonant, it may be formed in other ways analogous:—

1) By doubling the last stem-letter, *pi'lēl* (*pi'lal*), *pu'lal*, *qi'lal*, *qu'lal*, as *שָׁמַט* to be quiet, Jer. 48. 11, Job 3. 18; pass. *אִמְלַל* 1 Sam. 2. 5, Is. 19. 8, Hos. 4. 3 (Ez. 28. 23, Ps. 88. 17 may be textual errors).

2) By doubling the last two letters, *p'al'al*, *q'al'al*, as *חִמְרָר* to palpitate, pass. *חִמְרָר* to be much inflamed. Ps. 45. 3, § 44.

3) In some stems as *'Ayin Vav* and *Double 'Ayin* §§ 40. 42 doubling the last two letters is equivalent to doubling the whole word (with omission of the weak letter), *pi'pel*: as *עָף* fly, *עָפַעַף* flutter, *גָּל* roll, *גָּלְגָּל* whirl, *קָלַקַּל* sustain, pass. *קָלַקַּל* (*kolkal*) from *כּוּקַל*, comp. *click-clack*, *dingdong*.

4) By adding a letter to a stem or by inserting a letter, so that quadriliteral verbs arise, most of which follow the Pi'ēl in the method of inflection, e. g. *פָּרַשׁוּ* to spread, Job 26. 9, *בָּרַחֻם* to consume. Pass. *רָמַשׁ* Job 33. 25. Ex. 16. 14. Others in *hiph.* Gen. 13. 9. Is. 30. 21.

5) By broadening the vowel *ā* of first syll. into *ā=ō* § 2, *Pō'ēl*, pass. *Pō'al*. The proper force of this form is *conative*, *qōtēl* to attempt

to kill. The form is rare in the regular verb, but is often used instead of *Pi'el* in verbs 'Ain doubled § 42. Exx. are שָׁרַשׁ *to strike root*, Is. 40. 24, שָׁפַט *to contend in judgment*, Job 9. 15, cf. 1 Sam. 21. 3, Is. 10. 13, Hos. 13. 3, Ps. 101. 5 (Baer reads Ps. 62. 4 as *Pu.* in *o*).

to break	שָׁבַר <i>to break in pieces</i>	שָׁבַר <i>to speak</i>	דָּבַר
to count	סָפַר <i>to recount, tell</i>	סָפַר <i>to seek</i>	בָּקַשׁ
to be holy	קָדַשׁ <i>to sanctify</i>	<i>Pi.</i> <i>to sanctify oneself</i>	<i>Hithp.</i>
to be heavy	כָּבַד <i>to honour, harden</i>	<i>Pi.</i> <i>to get honour</i>	<i>Hithp.</i>
to be great, grow	גָּדַל <i>to bring up, magnify</i>	<i>Pi.</i> <i>to magnify oneself</i>	<i>Hithp.</i>
to go	הָלַךְ <i>to walk</i>	<i>Hithp.</i> <i>to hide oneself</i>	חָבֵא } סָתַר } <i>Hithp.</i>
no, none	אֵין <i>except</i>	אָם <i>to rebel</i>	פָּשַׁע

EXERCISE. TRANSLATE.

שָׁמְעוּ שְׁמִימִים בִּי יְהוָה דְּבַר בָּנִים גְּדַלְתִּי וְהֵם פָּשְׁעוּ בִּי: 2 וְלָמָּה
הִתְכַּבְּדוּ אֶת־לִבְבָכֶם כַּאֲשֶׁר כָּבְדוּ מִצְרַיִם¹ וּפָרַעַה אֶת־לִבָּהּ:
3 הַשְׁמִימִים מִסְפָּרִים כְּבֹד אֱלֹהִים: 4 זָכְרוּ אֲחֵדִיוֹם הַשְׁבַּת לְקֹנֶשׁ
אֹתוֹ: 5 אֶת־הָאֱלֹהִים² הִתְהַלְקִינָה: 6 וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה
מִתְהַלֵּק בְּגֵן לְרֵיחַ הַיּוֹם וַיִּתְחַבֵּא הָאָדָם³ וַאֲשֶׁתּוֹ מִפְּנֵי יְהוָה:
7 וְלֹא־רָץ לֹא יָכֹסֶר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ בִּי אִם בְּדָם שָׁפְכוּ:
8 מִה־נְּדָבָר וּמִה־נִּצְטַדֵּק: 9 הָאֲבִיוֹנִים⁴ מִבְּקָשִׁים מִים וְאֵין:

¹ Pharaoh. ² See § 10.4. ³ See אָדָם in Vocab. ⁴ See note a) p. 19.

These are the words which I have spoken. Harden not your heart lest Jehovah thy God be angry. Seek ye my face; thy face will we seek. Walk before me and sanctify yourselves. The asses have been found which thou wentest to seek. I cannot speak to this people for they have hardened their heart. We heard the voice of Jehovah walking in the garden and we hid ourselves from his face. He said unto the woman, Speak, and the woman spoke. Keep yourselves from this great iniquity. And now behold the king walketh (*part.*) before you, and I am old, and I have walked before you from my youth until this day.

§ 27. THE CAUSATIVE, *HIPH'IL*, *HOPH'AL*.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל.

Rule for inflection. The final *i* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *e* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *i* of final syll. is merely an extension of *e*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 8. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֹל, and with *vav conv.* יִקְטֹל; in 1 *sing.* the *i* generally remains, Am. 2. 9. The Cohort. is אֶקְטִילָה. The long imperat. is הִקְטִילָה.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h=*).

to be king, rule	מָלַךְ	to make king	<i>Hiph.</i>	to cast	שָׁלַךְ <i>Hiph.</i>
to be just	צָדַק	to justify	<i>Hiph.</i>	to destroy	שָׁמַד <i>Hiph.</i>
to dwell	שָׁכַן	to place	<i>Hiph.</i>	to divide	בָּרַל <i>Hiph.</i>
to remember	זָכַר	to commemorate	<i>Hiph.</i>	there is	יָשׁ
	<i>he will hide his face</i>				יִסְתִּיר פָּנָיו
	<i>may he hide his face</i>				" יִסְתֵּר
	<i>and he hid his face</i>				" וַיִּסְתֵּר
	<i>hide thy face</i>				הִסְתִּירָה פָּנֶיהָ
	<i>hide not thy face</i>				" אַל-תִּסְתֵּר
	<i>let me hide my face</i>				אֶסְתִּירָה פָּנַי
	<i>he will hide his face</i>				הִסְתִּיר יִסְתִּיר פָּנָיו

Rule. The *infin. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמְלִכְתָּ אֹתִי תַחַת קֶדֶר אָבִי: 2 הָיָה פָּנַי בָּעָם הַזֶּה
וְהִשְׁמַדְתִּי אִתָּם מִעַל-פָּנַי הָאֲדָמָה: 3 וַיִּשְׁכַּן אֱלֹהִים לִפְנֵי נֶגַע
עֵץ אֲדֹמֶרֶת לְשֹׁמֵר הָרֶדֶד עַץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹד
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאֶנֶּכִי
הַסֵּתֶר אֲסַתִּיר פָּנַי בַּיּוֹם הַהוּא 6 הָיָה רֹאשׁוֹ מִשְׁלָךְ אֵלֶיךָ
בְּעַד הַחוּמָה: 7 וַיִּשְׁלַח וַיִּקְרָא אֶת־יִרְבֵּעָם וַיִּמְלִיכוֹ אֹתוֹ עַל-
יִשְׂרָאֵל: 8 וְהָרַקִּיעַ הָיָה מִבְּדִיל בֵּין מַיִם לָמָּיִם: 9 אֲלֵ-נָא
תַּסְתִּיר אֲדַפְנֶיךָ מִהֶעָם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*infin. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R^eûbēn said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôṣēph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *infin. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אָת suff. § 49.

³ בָּעָד.

§ 27. THE CAUSATIVE, HIPH'IL, HOPH'AL.

1. *Hiph'il*. The causative is formed by prefixing the letter *h* with *i* (properly a thinned *a*) to the stem, and expanding the final vowel to *i*, הִקְטִיל.

Rule for inflection. The final *i* is maintained in open syllables, i. e. with vocalic affixes (*a i u*) and has the accent; in shut syll. it becomes *a* in perf., and generally *ē* after the perf.

In meaning Hiph. is causative of Qal, as פָּקַד *to oversee*, הִפְקִיד *to make one oversee, to entrust to*.

2. *Hoph'al*. The Hoph. is *passive* of the Hiph. in its various senses.

Rem. *a*. The *i* of first syll. appears only in perf., the real *a* elsewhere. The *i* of final syll. is merely an extension of *ē*, which itself has arisen out of *a*. In inf. *i* sometimes remains in first syll., Deut. 7. 24; 28. 48, Jos. 11. 14 &c. The initial *he* may be elided after prep., Num. 5. 22, Is. 23. 11; 29. 15, Am. 8. 4 &c., cf. Deut. 1. 33, Is. 8. 8, Jer. 39. 7. On the other hand the *he* sometimes remains in impf. 1 Sam. 17. 47.

Rem. *b*. *The Jussive*. The Jussive is יִקְטֹל, and with *vav conv.* וַיִּקְטֹל; in 1 *sing.* the *i* generally remains, Am. 2. 9. The Cohort. is אִקְטִילָהּ. The long imperat. is הִקְטִילָהּ.

In Hoph'al for *o* there is sometimes *u* in first syll., 2 Sam. 20. 21, 2 K. 4. 32. Imper. in Hoph. twice found, Ez. 32. 19, Jer. 49. 8.

Rem. *c*. The prefixed *h* may be a softened *t*, which appears in a few cases, Hos. 11. 3, Jer. 12. 5, or from *s* or *sh*, an interchangeable sound. Aramean has a caus. *shaqtēl*, and there are some nouns, though no verbs of this form in Heb. For *h* the other dialects have ' (*t=sh=s=h='*).

to be king, rule	מָלַךְ	to make king	Hiph.	to cast	שָׁלַךְ Hiph.
to be just	צָדַק	to justify	Hiph.	to destroy	שָׁמַד Hiph.
to dwell	שָׁכַן	to place	Hiph.	to divide	בָּרַל Hiph.
to remember	זָכַר	to commemorate	Hiph.	there is	יֵשׁ
	he will hide his face			יִסְתִּיר פָּנָיו	
	may he hide his face			יִסְתֵּר	
	and he hid his face			וַיִּסְתֵּר	
	hide thy face			הִסְתִּירָה פָּנֶיהָ	
	hide not thy face			אַל-תִּסְתֵּר	
	let me hide my face			אִסְתִּירָה פָּנַי	
	he will hide his face			הִסְתֵּר יִסְתִּיר פָּנָיו	

Rule. The *inf. abs.* expresses the idea of the verb simply, without conditions of person, mode &c.; hence when it precedes the finite verb, there is first the idea bare and then the idea modified; and the effect of the whole is to express with some variety of emphasis *the fact* (not the *quality*) of the action as now predicated in the finite verb.¹

EXERCISE. TRANSLATE.

אָתָּה הַמֶּלֶכַת אַתָּה תַּחַת הָיָה אָבִי: 2 הָיָה פָּנִי בָעֵם הַזֶּה
וְהִשְׁמִדְתִּי אֹתָם מִעַל-פָּנֵי הָאֲדָמָה: 3 וַיִּשְׁכַּן אֱלֹהִים לְפָנֵי נָן
עַד אֲדֹהֲבָרִים לְשֹׁמֵר הָרָק עַץ הַחַיִּים: 4 נָתַן אֱלֹהִים מְאֹד
בְּרָקִיעַ הַשָּׁמַיִם לְהַבְדִּיל בֵּין הַיּוֹם וּבֵין הַלַּיְלָה: 5 וְאַנְכִי
הִסְתַּר אַחֲתִיר פָּנֵי בְיוֹם הַחַוָּא 6 הָיָה רֹאשׁוֹ מִשְׁלֹךְ אֶלֶף
בָּעֵד הַחוּמָה: 7 וַיִּשְׁלַח וַיִּקְרָא אֶת-יִרְבֵּעַם וַיִּמְלִכוּ אֹתוֹ עַל-
יִשְׂרָאֵל: 8 וְהִרְקִיעַ הָיָה מְבַדִּיל בֵּין מַיִם לָמַיִם: 9 אֶל-רֹא
תַּסְתַּר אַחֲפָנֶיהָ מִדָּעָם הַזֶּה:

There is a time to keep and a time to cast away. And he rained fire from heaven upon that city and destroyed it² from upon the face of the ground. Justify not the wicked. Let me hide my face from this evil people for they have done-corruptly (*hiph.*) before me upon the earth. The king said, Cast his head unto us over³ the wall; and they cast his head unto them. For he will surely-rain (*inf. abs.*) fire from heaven upon that evil city and will destroy it² and it shall not be remembered more for ever. I have been cast upon thee. They went down unto the city to fight against it, but they could not destroy it. R'âbân said, Spill not blood, cast him into this pit which *is* in the wilderness; and they stripped Yôséph and cast him *into* the pit (*acc. term.*), and the pit *was* empty.

¹ When the *inf. abs.* follows force seems given not to the predication of the action, but to the action predicated.

² אָת suff. § 49.

³ בָּעֵד.

§ 28. SKELETON PARADIGM OF THE REGULAR VERB.

	simple		intensive			causative	
	qal	niph.	pi'el	pu'al	hithp.	hiph.	hoph.
	act.	reflex.	act.	pass.	reflex.	act.	pass.
<i>perf.</i>	קָטַל	נִקְטַל	קָטַל	קָטַל	הִתְקַטַּל	הִקְטִיל	הִקְטִיל
<i>imperf.</i>	יִקְטֹל	יִקְטָל	יִקְטֹל	יִקְטָל	יִתְקַטֵּל	יִקְטִיל	יִקְטָל
<i>imper.</i>	קָטַל	הִקְטֵל	קָטַל		הִתְקַטֵּל	הִקְטֵל	
<i>inf. cons.</i>	קָטַל	הִקְטֵל	קָטַל	קָטַל	הִתְקַטֵּל	הִקְטֵל	הִקְטֵל
<i>inf. abs.</i>	קָטֹל	הִקְטֹל	קָטֹל	קָטֹל		הִקְטֹל	הִקְטֹל
<i>part. act.</i>	קָטֹל		מְקַטֵּל		מִתְקַטֵּל	מְקַטֵּל	
<i>part. pass.</i>	קָטוּל	נִקְטָל		מְקֻטָּל			מְקֻטָּל

1. The names Niph'al, Pi'el &c. indicate *what vowels* verbs have in the perfects of these parts.

The *i* in first syll. of Pi'el and Hiph'il is a thinned *a*, which shews itself in all parts after the perf.; and even the *ē* and *î* of second syll. seem to have arisen out of *a*.

2. The imperfect may be considered the part regulative of the imperat. and infin. cons., and these three parts end alike, and after the Niph. the participle also agrees.

The imperf. ends like the perf. after Niph.; and in Niph. it ends in *ē*.¹

To this rule that the imperf. imper. and inf. cons. end alike there is, first, the known exception of the Qal of intrans. verbs, in which infin. cons. usually adopts *o*, though the other two are in *a*; and second, the Hiph. imper. agrees of course, not with the ordinary, but with the *jussive* imperf., and ends in *ē*.

3. The infin. abs. has *o* in the last syll. except in Hiph. and Hoph. where it has *e*; though see Rem. *a* § 26 on infin. abs. Pi'el.

4. The punctuation of the preformative letters of the imperf. is *i* (or *a*) in Qal, and elsewhere vocal sh^{va}. If the part begins with *h* the preformative letter displaces the *h* and takes its vowel. § 9.

¹ Perhaps it is practically simpler for the learner to assume the *infin. cons.* as the base of the parts after the perf., and what is said above of the imperf. may be applied to it.

7. Finally it is of much consequence that the learner, before quitting the regular verb, should well remember these points: where the first radical has sh^eva vocal under it (2 pl. perf., inf. cons., imper. Qal); where the 2nd rad. has sh^eva vocal (all parts with vocalic affixes *a i u*); where the 1st rad. has sh^eva silent (at the end of a syll., imperf. Qal, perf., part. Niph., all Hiph. Hoph.); where the 1st rad. is doubled (imperf. Niph. and parts); where 2nd rad. is doubled (Pi. Pu. Hithp.);—these and such points are of importance in the irregular verbs.

כְּתִיבִי, כְּתִיבִים, כְּתִיבִים, תְּכַתֵּב, יִכְתֹּב, שָׁמַר, נִשְׁמַר, נִשְׁמֹר,
הַשְׁמִיר, הַשְׁמִיר, יִרְדֵּת, אֲשַׁבֵּר, אֲשַׁבֵּר, מִזְפִּיר, דֹּמֵשֵׁל, רִדֵּת,
הַשְׁבֵּר, זָכוּר, תִּמְשִׁילוּ, תִּשְׁקֹל, שָׁקֹל, שָׁכֵב, מְלָכֵת, יִמְשִׁיר,
יִפְקֹד, מִסְתַּתֵּר, יִקְדֹּשׁ, תִּלְבֹּשֶׁנָה, תִּזְכְּרֶנָּה:

1. The words embraced under the first declension were chiefly concrete words, having a resemblance in form to the *perfect* of verbs. A very large class of nouns have an affinity in form with the *imperfect*, that is with the abstract noun at the base of that form. They are thus themselves chiefly abstract nouns. They are properly monosyllables, but are pronounced and spelled as dissyllables through the slipping in of a furtive vowel between the last two radicals.

A class.	I class.	U class.	
1) קטל <i>qat'l</i>	קטל <i>qit'l</i>	קטל <i>qot'l</i>	primary form
2) קטל <i>qat'l</i>	קטל <i>qētl</i>	קטל <i>qōtl</i>	under the tone
3) קטל <i>qetel</i>	קטל <i>qétel</i>	קטל <i>qôtel</i>	present form.

The words are monosyllables with a short vowel of one or other of the three classes after the first radical. Under the tone the vowels *i o* became *ē ō*, § 6. 2; and a few words have remained in this condition, as נַיִם *valley*, נָרַד *nard*, אִשָּׁר *truth*. But there was, as in other languages,¹ a natural tendency to separate two final consonants by a furtive vowel, and a slight *e* (š'ghol) slid in after the second letter. The words thus became dissyllabic, though the tone-syllable remained the same, now the *penult*. The furtive *e* by a species of attraction depressed the primary *a* of first class also to *e*. The dilated form of the words thus appears only when the third letter is final.

A smaller number of words had the short vowel after the second radical as *q̄tal*, *q̄til*, *q̄tol*, under the tone *q̄tal q̄tāl q̄tōl*, קָטַל קָטַל קָטַל. These forms are chiefly retained by verbs and enter into the imperf. and related parts.

From the furtive š'ghol the words are often called *šegholates*, and according to the class of their primary short vowel *a i o*, *šegholates of first, second or third class*.

From the presence of weak letters the š'ghols may be obscured, but *the invariable sign of this class of word is the accent on the penult*.

Rules for declension. 1) The cons. state is, of course, like the absolute.

2) With all inflectional additions except the plural, the word appears in its primary monosyllabic form, *qat̄l*, *qit̄l*, *qot̄l*.

3) The plural both mas. and fem. assumes the form of a word of first declension, with pretonic *ā*, *q'ālim*, *q'ālōth*, as if from the form *q̄tal*. When the pretonic *ā* becomes lost, the primary vowel is resumed, *qat̄lē*. *qit̄lē* &c.

¹ Comp. alarm and alarum; Gaelic tarbh=tárbh, Dutch Delft=Déleft &c.

	A class.	I class.	U class.
abs. sing.	מֶלֶךְ king	סֵפֶר book	בֹּקֶר morning
cons.	"	"	"
light suff.	מֶלְכִי	סִפְרִי	בִּקְרִי
heavy suff.	מֶלְכְּכֶם	סִפְרְכֶם	בִּקְרַכֶּם
abs. du.	מֶלְכִים	סִפְרִים	בִּקְרִים
cons. du.	מֶלְכֵי	"	"
abs. pl.	מֶלְכִים	סִפְרִים	בִּקְרִים
cons. pl.	מֶלְכֵי	סִפְרֵי	בִּקְרֵי
light suff.	מֶלְכִי	סִפְרִי	בִּקְרִי
abs. sing. fem.	מֶלְכָּה	סִפְרָה	בִּקְרָה
suff.	מֶלְכָּתִי	"	"
abs. plur.	מֶלְכוֹת	סִפְרוֹת	בִּקְרוֹת
suff.	מֶלְכוֹתִי	"	"
cons. pl.	מֶלְכוֹת	סִפְרוֹת	בִּקְרוֹת

2. *Feminines with segholate ending.* According to Rem. b. § 16 the *fem.* is many times made by simply appending *t* to the *mas.* This is most easily done when the *mas.* ends in a vowel sound or in a single consonant preceded by a tone-long vowel, but it is occasionally done even when a pure long vowel precedes. The words then end in two consonants and contract the long vowels of the *mas.* to their corresponding short, except that even *ē* becomes *a*; in this way terminational forms arise like *qat̄l qit̄l qot̄l*, which, precisely as these do, resolve themselves into dissyllables, when without inflectional additions.

mas.	(מֶמְלֶכֶךְ)	קָמַל	גְּבִיר	מִינִיק	נְחוּשׁ	קָמֹזֶר
fem.	מֶמְלֶכָה	קָמְלָה	גְּבִירָה	&c.	נְחוּשָׁה	קָמֹזְרָה
or	(מֶמְלֶכֶת)	(קָמְלָת)	(גְּבִירָת)		(נְחוּשָׁת)	(קָמֹזְרָת)
abs., cons.	מֶמְלֶכֶת	קָמְלָת	גְּבִירָת		נְחוּשָׁת	קָמֹזְרָת
suff.	מֶמְלֶכְתִּי	קָמְלָתִי	גְּבִירָתִי		נְחוּשָׁתִי	קָמֹזְרָתִי
plur.	מֶמְלָכוֹת	קָמְלוֹת	גְּבִירוֹת		נְחוּשׁוֹת	&c.
cons.	מֶמְלָכוֹת	"	"		"	"

1. Many of these words have the *fem.* of the more ordinary form, and this is generally used in the absolute.

2. The *segholate* form is generally employed in the construct

and with suffixes, and sometimes also in the abs.; and some words seem to use only the *segholate* form.

3. In general the plurals are formed regularly from the ordinary fem. or from what would be the ordinary fem. if it were found. Consequently the original *mas.* must be carefully attended to.

Rem. *a.* By § 22. Note *segholates* of 1st class, having the *a* sound, are from transitive verbs, and those with *i o* from intrans. verbs. This law does not apply to the infinitives which end like their imperfections, in which the characteristic vowel stood in connexion with the preformative, § 22. Note p. 59. In a great many of 1st class in nouns and in *all* infin. of form *qatal* the *a* has been thinned to *i*, and the inflected forms coincide with those of 2nd class. Some words have both vowels. See Add. Notes to 2nd Declens.

Rem. *b.* For *i* the alternative *e* sometimes appears; and also *u* for *o*.

Rem. *c.* Compare the cons. du. with cons. plur.; the latter has half open syll. § 6. 2 e. The du., however, sometimes has pretonic *ā* like the plur.

Rem. *d.* The word *n^ohosheth* shews that the termination *t* shifts the accent just like *āh* (ath), of which it is therefore probably a contraction.

WORDS FOR PRACTICE.

way	דֶּרֶךְ	righteousness	יָדָק	valley	בִּקְעָה	ear	אָזְן
knee	בֶּרֶךְ	image	צֶלֶם	foot	רֶגֶל	greatness	גָּדֹל
boy	יָלֵד	thrashing floor	גֶּרֶן	midst	קֶרֶב	vow	נֶדֶר
girl	יָלְדָה	vineyard	כֶּרֶם	silver	כֶּסֶף	wisdom	חֵכְמָה
soul	נֶפֶשׁ	f. memory	זָכָר	ransom	כֶּפֶר	tribe	שִׁבְטָם
food	אֲכָלָה	horn	קֶרֶן	holiness	קֹדֶשׁ	mantle	אֲדָרֶת
kingdom	מַמְלָכָה	war	מִלְחָמָה	nurse	מִינָקֶת	maid	שִׁפְחָה
<i>a holy hill</i>		הַר קֹדֶשׁ	<i>my holy hill</i>		הַר קֹדְשִׁי		
<i>an idol of silver</i>		אֱלִיל בְּכֶסֶף	<i>my idol of silver</i>		אֱלִיל בְּכֶסְפִּי		
<i>his weapons of warfare</i>		כְּלֵי מִלְחָמָתוֹ					

Rule. A suffix defining a compound expression is appended to the last word of the expression.

EXERCISE. TRANSLATE.

My king. Our kings. His books. Her righteousness. Our knees (*du.*) Thy feet (*du.*) Our horn. Their silver. My way

is hid (*perf. fem.*) from my God. For all flesh had corrupted his way upon the earth. And God created man in his image, in the image of God he created him. And your ways are not my ways. And all the people bowed-down upon their knees before their king. Let thine hand-maid speak in the ears of the king. I have set¹ my king upon Zion² my holy hill. God ruleth over the nations, God sitteth upon his holy throne. The face of Jehovah is against³ the wicked to cut off (*hiph.*) their memory from the earth. And now inhabitant of Jerusalem and man of Judah judge between me and my vineyard.

Her mantle. Her mistress. His kingdom is an everlasting kingdom (*k.* of eternity). And they hid (*hiph.*) the boy and his nurse from the face of the queen. I will cut off their bow and all their weapons of warfare.

¹ יָרַד. ² יְרֵי. ³ ב.

§ 30. THIRD DECLENSION.

1. Besides the words resembling the perfect which form the chief elements of the first declension and the nouns having affinity with the imperfect and infinitive forming the second, there is another formation which along with the words that follow it may be called a *third declension*. This is the *act. participle* Qal, *qôṭēl*, probably a later development and not found in all verbs.

Third declension. The type of this declension is the *act. part. Qal*; and the declension comprises all words, whether participles or nouns, ending in *ē* (*çere*) with a vowel unchangeable (by nature or position) in the place of the pre-tone.

Rules for inflection. 1) In words of this class the verbal law of inflection is followed, that is, with vocalic additions the vowel in the tone, the *ē*, is lost.

2) With consonantal additions the *ē* being thrown into an unaccented shut (half open) syllable, becomes the short vowel, i. e. *e* or *i*; *i* particularly with *labials*.

<i>abs.</i>	קָמַל	מְקַמַּל	מִקַּל	מִקְפָּד	שָׁם
<i>cons.</i>	קָמַל	מְקַמַּל	מִקַּל	מִקְפָּד	שָׁם
<i>vocalic suff.</i>	קָמַלִי	מְקַמַּלִי	מִקַּלִי	מִקְפָּדִי	שָׁמִי
<i>conson. suff.</i>	קָמַלְךָ	מְקַמַּלְךָ	מִקַּלְכֶּם		שָׁמְךָ

2. A few monosyllabic words in \bar{e} attach themselves to this declension, the chief being בֶּן *son*, and שֵׁם *name*, which are irregular in the plural.

Rem. Words of the participial form retain \bar{e} in cons., and generally other words. Those of forms *misped*, *marbec* usually take *a*; and *a* in first syll. of the latter form is thinned to *i* in the hurried cons., מְרַבֵּץ. In gutt. forms *qoṭalkha* appears. See additional notes to third Declens.

3. Many nouns are formed in Hebrew by prefixing to the stem the letter *m* (comp. Greek ending *ma*). This *m* is probably connected with the pronoun *mā* "what". The two most common forms of such words are those with vowels *i*— \bar{a} , as מִשְׁפָּט *judgment*, and *a*— \bar{e} , as מְרַבֵּץ *stall*. The words express:

1) The *place* where the action is done, as מְרַבֵּץ *stall*, from רָבַץ *to lie*;

2) the *instrument* with which it is done, as מַפְתָּח *key* from פָּתַח *to open*;

3) or more generally any embodiment of the action, as מַלְקוֹחַ *plunder*, from לָקַח *to take*.

WORDS FOR PRACTICE.

elder	זָקֵן	priest	כֹּהֵן	moon	יָרֵחַ	altar	מִזְבֵּחַ
mourning	מִקְפָּד	judgment	מִשְׁפָּט	stall	מְרַבֵּץ	plunder	מַלְקוֹחַ
child	עוֹלָל	child	עוֹלָל	key	מַפְתָּח	fork	מִזְלָה
one who curses	מְקַלֵּל	frog	צְפַרְדֵּי	dumb	אֵלֶם	blind	עוֹר

Exercise. Write the above words in cons. sing. and with a vocalic and consonantal suff., observing which of them are of first declens.; and translate:

This is my son and these are my son's sons. He sent the frogs upon all the land. All his prophets are dumb dogs they cannot bark. And the inhabitants of the earth shall go in that day like the blind and their blood shall be poured out like the dust. The

children of Israel ate the passover with (and) their staff in their hand. Behold the head of thine enemy who sought thy life (soul). The mourning of the dead *shall be* in all vineyards. These are the statutes and the judgments which ye shall keep in the land whither¹ ye *are* crossing, thou and thy son and thy son's son. Their land swarmed-with frogs (*acc.*) in the chambers of their kings.

¹ See Vocabulary under "who".

§ 31. VERBAL SUFFIXES.

VERBAL SUFFIXES TO HIPH'IL.

PERF.	הִקְטִיל	INFIN. CONS.	הִקְטִילָהּ
1. s. c.	הִקְטִילָנִי	הִקְטִיל (subj.) הִקְטִילָנִי (obj.)	הִקְטִילָנִי
2. s. m.	הִקְטִילָךְ	הִקְטִילָךְ (sub. and obj.)	—
" f.	הִקְטִילְךָ—לָךְ	"	—
3. s. m.	הִקְטִילוּ	"	הִקְטִילוּ
" f.	הִקְטִילֶהָ	"	הִקְטִילֶהָ
1. pl. c.	הִקְטִילֵנוּ	הִקְטִילֵנוּ	הִקְטִילֵנוּ
2. pl. m.	הִקְטִילְכֶם	&c.	—
" f.	הִקְטִילְכֶן	as noun	—
3. pl. m.	הִקְטִילֵם	&c., mostly as the noun	הִקְטִילֵם
" f.	הִקְטִילֵנָּה		הִקְטִילֵנָּה
IMPERF.	יִקְטִיל	IMPER. AS IMPF.	יִקְטִילוּ
1. s. c.	יִקְטִילָנִי	הִקְטִילָנִי	יִקְטִילָנִי
2. s. m.	יִקְטִילְךָ—לָךְ	—	יִקְטִילְךָ
" f.	יִקְטִילְךָ	—	יִקְטִילְךָ
3. s. m.	יִקְטִילֶהוּ—לָנוּ	הִקְטִילֶהוּ	יִקְטִילֶהוּ
" f.	יִקְטִילֶהָ—לָנוּ	הִקְטִילֶהָ	יִקְטִילֶהָ
1. pl. c.	יִקְטִילֵנוּ	הִקְטִילֵנוּ	—
2. pl. m.	יִקְטִילְכֶם	—	—
" f.	יִקְטִילְכֶן	—	—
3. pl. m.	יִקְטִילֵם	הִקְטִילֵם	יִקְטִילֵם
" f.	יִקְטִילֵנָּה	הִקְטִילֵנָּה	יִקְטִילֵנָּה

The pronominal suffixes to the verb almost always express the direct object or *accus.*, rarely the indirect or *dat.*

The suffixes do not express reflexive action; we cannot express *I killed myself* by suff.; either the reflex. verb, or

the simple verb with some circumlocution for *self*, must be used.

The following principles will be found sufficient:

1. Before the suffixes verbal forms altered or rubbed off are restored; 3 fem. s. *āh* becomes *ath* (§ 16 Rem. *b*); 2 fem. s. *t* becomes *tī*, and 2 mas. pl. *tem* becomes *tum*, (§ 12 Rem. *b*), though the weak *m* disappears.

2. Verbal forms ending in a vowel append the suffixes in their shortest consonantal form (*ni*, *ka*, *k*, *v*, *hu*, *ha*, *nu*, *kem*, *ken*, *m*, *n* § 12) immediately to the vowel termination.

3. In forms having no apparent vowel termination a helping vowel is used:

1) The suff. *ka kem ken*, as in nouns, have reduced the helping vowel to a mere *sh^eva*, § 19.

2) All the other suff. have a full vowel. Now the verb had originally *three* vowels both in the perf. and imperf. In the *perf.* the final vowel was *a*, and hence with suff. to the perf. the helping vowel sound is *a*.

3) In the *imperf.* some more indefinite sound ended the form (*e* or *u* perhaps) and this appears as *ē* with suff. to the imperf.

The *imperat.* follows the imperf.

4) The *inf. cons.* takes the suffixes of the *noun*.

4. *Effect of suff. on preceding vowels.* 1) The perf. Qal of all forms, and imperf. and imper. Qal in *a*, follow words of the *first declension*, preserving the tonic and losing the pretonic vowel when it is changeable, § 18. In open pretonic syllables *a* becomes *ā* § 6. 2.

2) The infin. cons. and imper. Qal follow the *second declension*, the form *q^etōl* being a *segholate* of *third class*. (The imper. of the form *לִּפְּנֵי* follows the *first declens.* See above 4. 1.)

3) All other parts of the verb (ending in *ē* or *ō*) follow the verbal law, that is, with vocalic additions lose the tonic vowel, and may be said to follow the *third declens.* § 30.

5. In the imperf. between the accented helping vowel and the suffixes *ni nu* of 1st pers., *hu ha* of 3 pers. s., and

ka of the pausal *éka* of 2 mas. s., the letter *n*, having demonstrative force, is often inserted, and this by its union with the conson. of the suff. gives rise to forms *enni* (anni) *ennu*, *ennu ennah*, *ekka* (for *enhu*, *enha*, *enka*). Occasionally forms appear in which the union of the *n* with the following letter has not yet taken place.

Rem. *a*. On Perf. See remarks on nominal suffixes, § 19. In 3 fem. sing. the termination *ath* retains the tone except with heavy suffixes. The suff. of 2 fem. s. is oftener *ekh*; comp. Jud. 4. 20, 1 Sam. 25. 32, Ezek. 27. 26, Mic. 4. 9 with Is. 54. 6, 60. 9. In 3 pl. m. *הֵם* Ex. 15. 10; 23. 31. Once 3 s. m. *tāhu* for *to*, Ezek. 43. 20.

Rem. *b*. On Impf. In the Impf. and related parts the sounds *eni*, *enu* of 1 p., and *em*, *en* of 3 p., may become in pause or under special phonetic influences, *ani*, *anu*, *am*, *an* (see § 10. 5 Rem.), cf. Gen. 19. 19; 29. 32, Ex. 29. 30, Deut. 7. 15. Suff. of 3 pl. m. in *הֵם*, Ex. 15. 7, 9 & c, Ps. 2. 5; 21. 10, 13 & c. Exx. of *enni* (anni) Gen. 27. 19, 31, Jer. 50. 44; of *ekka* Gen. 28. 3; 49. 25; of *ennu* Gen. 9. 5; 28. 22; 49. 9, 19, cf. 3. 15; of *ennah* Gen. 31. 39; 6. 16; 13. 15; 15. 8; Hos. 2. 5. In some cases the *n* is not assimilated, Jer. 23. 24, Ex. 15. 2, Deut. 32. 10. In other cases *pl.* in *ן*— is base of the form, Prov. 1. 28, Ps. 63. 4, Is. 60. 7, Jer. 2. 24; 5. 22, cf. Job 19. 2.—The 2 and 3 pl. fem. assume with suff. the form of 2 pl. m., Jer. 2. 19.

Rem. *c*. The infin. cons. uses the *verbal* suff. of 1 p. s. to denote the object, *me*; but in the other persons the *nominal* suff. alone are used to express both object and subject (*him* and *his*).

The suff. to the participle are also those of the *noun*, though in the *singular* of partt. verbal suff. are also used in poetry, Gen. 4. 14, 15, Ps. 18. 33.

The infin. cons. with suffixes *ka kem ken* occasionally appears of the form *q^otolkha* instead of *qotl^okha*, Gen. 2. 17; 3. 5, cf. Deut. 27. 4; 29. 11. The inf. קָמַל is inflected קָמְלִי, § 29 Rem. *a*, Gen. 19. 33.

Rem. *d*. The demonstrative *n* is occasionally seen in imperat. and perhaps a single time in the perf. and part., Gen. 30. 6.

It may be repeated (*foot note* p. 17), that with suff. the first syll. of infin. cons. is half open; and that on the contrary the prep. ל unites with it so closely as generally to form a shut syllable. The imper. is also half-open.

when he kept בָּשָׁמֵר

before he kept me

before the man kept me

when I kept the man בָּשָׁמֵר אֶת־הָאִישׁ or

until I keep the man

” עַד שָׁמְרִי or

when the man kept בָּשָׁמֵר הָאִישׁ

לִפְנֵי שָׁמְרֵנִי אֹתִי

לִפְנֵי שָׁמֵר הָאִישׁ אֹתִי

בְּאֶשֶׁר שָׁמְרֵתִי

עַד אֲשֶׁר אֲשַׁמֵּר

Rule 1. The *infin. cons.* has the government of its verb and may take suffixes and prefixes. The usual order is *infin.*, subject, object.

Rule 2. Instead of the *infin. cons.* with preposition the finite form may be used with a conjunctive expression formed of the prep. and relative.¹

EXERCISE: TRANSLATE.

שְׁמַרְתָּנִי, שְׁמַרְתִּיהָ, וְשָׁמְרוּ, לְשָׁמְרָהּ, וְלִשְׁמֹרְנִי, וְיִשְׁמְרֵנִי,
וְיִלְבְּשֵׁנִי, תִּשְׁמְרֵם, וְאַתְּמִרְנָהּ, יִשְׁמְרֵהוּ, תִּשְׁמְרֵהָ; שְׁפֹטֵנִי,
שְׁפֹטוֹם, בְּשֹׁפְטָהּ, שְׁפֹטֵנִי; זָכַרְתָּם, אֲזַכְרֶנָּה, וְיִזְכְּרֶנָּה, יִזְכְּרוּנִי,
בְּהִזְכִּירוֹ, הִזְכִּירְנִי, בְּנִבְחָתָם, בְּנִבְחֶהּ; וְקִבְּצָהּ, קִבְּצָם, וְקִבְּצָתִים,
וְמִקְבְּצֵי, בְּקִבְּצִי, אֶקְבְּצֶהּ; וְקִבְּצֶהּ:

I have gathered thee. I will gather her from the sides of the earth. And thou shalt keep me in thy way. Keep thou him. Before she kept the man. These are the generations of the heavens and the earth in the day of their creating (*niph.*). Judge me according-to my righteousness. Bury me not in Egypt, but I will lie with my fathers and thou shalt bury me in their burying-place. Make-me-tread¹ in the path of thy commandments for in it I delight. Jehovah shall keep thee from all evil, he shall keep thy soul. What is man that thou rememberest him or (and) the son of man that thou visitest him? Thy word² is proved and thy servant loveth it. Before he cut off all flesh by the waters of the flood. He promised to mention him before the king of the land.

¹ הִרְגֵּהּ *hiph.* ² אָמַרָה.

§ 32. IRREGULAR OR WEAK VERBS.

1. The word *עָל* *to do* was used as a paradigm by the older Grammarians. Now the first letter of this verb being *Pe*, the first letter of any verb was called its *Pe*; and in like manner the second letter was called its *Ayin*, and the third its *Lamed*. This mode of designation is employed in *weak verbs*.

¹ Prepositions are really *nouns* in the cons. state.

A weak verb is a verb which has one or more of its three stem letters a weak letter. The weak letters are the *Gutturals*, the *Quiescents* and *Nun*, i. e. the letters א ה ו ע ח ז י ן. Thus such a verb as נפל is called a *Pe Nun* verb; ילד a *Pe Yod* verb; קום a *'Ayin Vav* verb; שמע a *Lamed Guttural* verb, and the like. The letters *Aleph* and *He* being gutturals at the beginning of a word and quiescents at the end have a double nomenclature, thus נלה is a *Lamed He*, but הלך a *Pe Gutt.*, מצא a *Lam. 'Aleph*, but אסף a *Pe Gutt.* In a few verbs *Aleph* quiesces when first radical, as in אמר, these are called *Pe 'Aleph* verbs. If a verb have more than one weak letter it is called after all the classes whose peculiarities it shares, ידה a *Pe Yod* and *Lam. He* verb. A verb like נלל whose second and third letters are the same is called a *Double 'Ayin* verb.

DESIGNATE THE CLASSES OF THESE VERBS.

קרא, אכל, שלח, שחט, שאף, בין, ילד, ישע, בקש, דום, בך,
עבר, שקל, נחה, נחם, נגף, רעע, קלל, בוא, סבב, קרע, דף,
ירא, ירה:

§ 33. PE NUN VERBS.

The letter *n* in Hebrew shews the same kind of feebleness that it has in other languages, when it is not sustained by being followed by a full vowel its sound is apt to be lost in that of the consonant after it, *in-licio* = *illicio*; *yin-gash* = *yiggash*.

1. When *n* stands at the end of a syllable (imperf. Qal, perf. and part. Niph., Hiph., Hoph.) it is assimilated to the next consonant, which is doubled, יפיל = הפיל, יגפל = הפיל (yin-pol = yippol, hinpil = hippil).

2. When *n* not having a full vowel of its own begins a word (imper., inf. cons. Qal) it often falls away altogether, as גש for נגש (*gash* for *n'gash*).

3. When *n* falls away in infin. cons. this form assumes the fem. termination *t*, becoming a segholate noun having *i* when inflected (§ 29. Rem. a), as נשתי, נשתה.

Rem. The *n* initial does not usually fall away in verbs imperf. in *o*; and hardly ever in 2 pl. perf. in any verb. In many cases, esp. in later style the *n* is not assimilated, Deut. 33. 9, Is. 58. 3, Jer. 3. 5.—The root נָגַשׁ used as Par. is a defective verb really, see final Note § 45.

The *n* is not usually assimilated in verbs *ʿayin Gutt.*, except niph. of נָחַם to *repent*, and occasionally נָחַת to *descend*.

4. The verb נָתַן to *give* assimilates its final *n* also in perf. and infin. cons. It has *ē* in imperf. and imper., נִתֵּן. Inf. cons. is נָתַתִּי, נָתַתָּ, נָתַתָּ.

The verb לָקַח to *take* assimilates the liquid *l* as if it were *n* (in Qal, Hoph.), as impf. יִלְקַח for יִלְקַח.

5. *Nouns from Verbs* מִן. Nouns with *m* preformative are of the form מִתֵּן, as מִפָּל *offal*, מִכָּה *stroke*.

to deliver	נָצַל	to tell	נָגַד	to vow	נָדַד	to fall	נָפַל
to approach	נָגַשׁ	to touch	נָגַע	to set	נָצַב	to look	נָחַם
to smite	נָגַף	to deceive	נָשָׂא	to kiss	נָשַׁק		

EXERCISE. TRANSLATE.

יָתֵן, קָחוּ, נָפַל, דָּפַקְתָּ, אָפִיל, הִצַּלְתָּ, מִצִּיל, וַיִּנְצֹלוּ, תָּקַדְתָּ, תִּצְלִים, תִּבְעִי, נָבִיתָ, הִגִּדְתָּ, דָּבַרְתָּ, תִּבְטֵן, לְנִפֹּל, לְגִשָּׁח:
 1 תִּצְלִי מִדְּמַיִם אֲלֵהִי תְּשׁוּבָתִי וְלִשְׁנִי תִּפְדֵּי צָדִיקְךָ: 2 כִּי תִדּוֹר
 נָדַר לַיהוָה אֶל־תִּשְׁבַּח לְשִׁלְמוֹ: 3 יִרְאוּ אֲבִירֵי מִבְּשֶׁת אֲלֵיוֹ:
 4 תִּבְטֵן כָּאֵשׁ מִיָּמִינָהּ וּסְפֵר הַכּוֹכָבִים: 5 וַיִּפֹּל יְהוָה תִּרְדֵּמָה
 עַל־דָּוָד וַיִּקַּח אֶחָד מִצִּלְעוֹתָיו וַהֲצִלֵּעַ אֲשֶׁר לָקַח בְּנָה לְאִשָּׁה:
 6 אָמַר דָּוָד הָאִשָּׁה אֲשֶׁר נָתַתָּ עִמָּדִי הִיא יְנִתְנֶה־לִּי מִן־הַיַּעַץ:
 7 אָמַר יְהוָה אֶל־אַבְרָם הִתְהַלֵּךְ בְּאֶרֶץ לְאֶרֶץ וּלְרַחֲבָה כִּי לָךְ
 אֲתִנָּנָה וַיִּפֹּל אַבְרָם עַל פָּנָיו: 8 הָלַם יַעֲקֹב וְהָיָה סֵלֶם מִצֵּב
 אֶרְצָה וְרִאשׁוֹ מִגִּיד הַשְּׁמִימָה:

¹ See § 7 note on *dag. forte conjunct.* p. 19.

² Abram.

Give thou. I will not give my silver and my gold. Tell it not in Gath. Look not (*f.*) after thee lest God smite thee. Deliver me for thou art my salvation. Give ye glory to Jehovah. When

I gave the woman to the man for wife. I will deliver thee and thy tongue shall tell of my righteousness. The serpent deceived her and she took of the tree and gave to her husband. They feared to draw near lest they should be smitten before the kings. Thou hast caused a deep-sleep to fall upon me. And he brought near the man and he took him in his arms and kissed him (*dat.*).

§ 34. PE GUTTURAL VERBS.

See the rules for Gutturals § 8.

1. By 2nd rule of Gutt. a gutt. requires a *ḥateph* for simple *sh'va* vocal (2 pl. perf., imper., infin. cons., Qal).

2. By 1st rule Rem. *a*, *i* before gutt. becomes *e*, and by 2nd rule the short vowel repeats itself under the gutt. in a *ḥateph* corresponding to itself. Thus:

<i>niph.</i>	נָקַטַל	in gutt.	נֶחַטַל	and then	נֶחַטַל
<i>hiph. perf.</i>	הִקְטִיל	"	הֶחַטִּיל	"	הֶחַטִּיל
<i>hiph. inf.</i>	הִקְטִיל	"	"	"	הֶחַטִּיל
<i>hoph.</i>	הִקְטִיל	"	"	"	הֶחַטִּיל
<i>impf. qal.</i>	יִקְטֹל	"	יֶחַטֵּל	"	יֶחַטֵּל
	יִקְטֹל	"	"	"	יֶחַטֵּל

3. By 4th rule of Gutt. the gutt. cannot be doubled, but, remaining single, causes the preceding short vowel to become its tone-long (parts connected with impf. Niph.),
הֶחַטֵּל = הִקְטִיל.

Rem. *a*. In Active verbs (impf. in *o*) the primary *a* appears with the preformative (Note p. 59), as יַעֲמֹד, and *i* in Stative verbs, as יֹאמֵר. With initial *א* the *i* appears even with impf. in *o*, as יֹאמֵר; but when rapidly pronounced (as at a distance from the tone) the sounds $\frac{a}{\text{—}} \frac{i}{\text{—}}$ become $\frac{e}{\text{—}}$ in the 1st Gutt. verb, Gen. 27. 41, Numb. 3. 6, Jer. 15. 14.

Rem. *b*. The harder gutturals, while they always depress the vowel (*i*, *u* to *e*, *o*), often keep simple *sh'va* at the end of the syllable, as יִהְיֶה *he will be wise*. Exceptionally *a* appears in *niph.*, Gen. 31. 27.

Attention should be directed to the half-open syllables in this verb, e. g. in forms ending in *a i u*; e. g. יַעֲמֹד *pl.* יַעֲמֹדוּ = יַעֲמֹדוּ, § 6. 2. *d*, *e*, cf. Note p. 17.

to dream	חלם	to leave	עזב	to stand	עמד	to slay	הרג
to pass	} עבר	to serve	} עבד	to embrace	חבק	to count	חשב
cross		till		to sin	חטא	to be strong	חזק
to withdraw	} רחק	to love	אהב	to take	אחז		אמץ
refrain		to be wise	חכם	to bind	חבש	to believe	אמן Hi.

EXERCISE. TRANSLATE.

- 7 וַיַּחַלְמָה חֲלוֹם בְּלִילָה אֶחָד אֲנִי וְהוּא: 2 וַיַּעֲזֹב כָּל-אֲשֶׁר לוֹ בְּיַד יְהוָה: 3 הִנֵּה שְׁנֵי הַמַּלְכִּים לֹא עָמְדוּ לְפָנָיו וְאִיךָ נִעְמַד אֲנַחְנוּ: 4 וַיַּזְכֵּר אֱלֹהִים אֶת-נַח אֲדֹנָי וַיַּעֲבֵר רוּחַ גְּדוּלָּה עַל-דָּאָרְץ: 5 חֲזַק וַיֵּאמֶן כִּי אֵתָּה תִּנְחִיל אֶת-דָּעָם הַזֶּה אֶת-דָּאָרְץ אֲשֶׁר נָשַׁבְתִּי לְאַבְרָהָם לְחַת לְהָם: 6 וְאַבְרָם וְאֵמֶן בִּידְוִיה וַיַּחֲשֹׁבָה לוֹ צָרָה: 7 תִּנְחֵל-לִנִּי אֶת-דָּאָרְץ הַזֹּאת וְאֶל-תַּעֲבֵרְנִי אֶת-דְּפָרִי: 8 שְׂלַחְנִי יְהוָה לְחַבֵּשׁ לְנֶשֶׁבֶר־יָב:

Abraham saw a ram taken by (in) his horns. And there shall be mourning in all vineyards for I will pass in thy midst saith (*perf.*) Jehovah. Pass not the river lest ye be smitten before your enemies. Jehovah will not permit (give) them (*acc.*) to pass the river. Our land shall not be tilled for our enemies shall stand in the midst-of-her. Let me cross the river that I may make this people inherit the land which Jehovah sware unto their fathers to give them. Bil'am said unto the she-ass, Would-there-were¹ a sword in my hand for now I would slay thee (*perf.*). They said unto him, To bind² thee have we come down, to give thee into the hand of thine enemies. And the people served (*pl.*) Jehovah all the days of Joshua³, and all the days of the elders who prolonged⁴ days after Joshua. And he made to pass his children in the fire.

¹ לוֹ יֵשׁ.² אָמַר.³ יְהוֹשֻׁעַ.⁴ *Hiph.* of אָרַךְ.

§ 35. PE 'ALEPH VERB.

1 *Pe 'Aleph* verbs are a sub-class of *Pe Gutt.* verbs. They have one peculiarity,—in *impf. Qal 'Aleph* quiesces in the vowel *ô*; in all other respects they are *Pe Gutt.* This *ô* is for *â*, יֵאָמַר = 'אָ = אמר.

The verbs belonging to this class are *five*: אָבַד *to perish*, אָכַל *to eat*, אָמַר *to say*, אָבָה *to be willing*, אָפַה *to bake*, and sometimes אָחַז *to take*, and others.

Rem. *a*. The impf. is in *a*, but often, especially in pause in *ē*. With retracted accent יֹאמַר, יֹאמְרָה and *he said*.

Rem. *b*. In verb *to say* the frequently used form of *infin.* with prep. *to* is contracted (לֵאמֹר =) לֵאמֹר *dicendo saying*.

Rem. *c*. By § 8. Rem. *b*. initial א when next the tone readily takes *ḥaṭ. s̄ghol*, but if the word be loaded at the end reverts to *ḥaṭ. path*. See *imper*. The imp. and inf. with prep. have oftenest *ḥaṭ. s̄g.*; infin. itself perhaps *ḥaṭ. path*.

Rem. *d*. In 1st pers. impf. א of the root is omitted after the preformative א, as אֶמַר *I will say*, Gen. 24. 33, cf. 32. 5.

The verb אָחַז *to take* usually follows Pe 'Al., and אָהַב *to love*, occasionally, Hos. 11. 1, 14. 5. The *ō* sometimes appears in *niph.* Num. 32. 30, and in *hiph.* Hos. 11. 4, Jer. 46. 8, 1 Sam. 14. 24.—In general, א is apt to quiesce, Num. 11. 25, or drop out, 2 Sam. 19. 14; 20. 9; Job 32. 11; 35. 11, 1 Sam. 15. 5. (Ez. 28. 16 may be 3 *perf.* Pi.)

2. Nouns from Pe Gutt. verbs.

	First declension.			Second declension.		
<i>sing. abs.</i>	חָכֵם	אֲדָמָה	מֵאֲכָל	עֶבֶד	עֵגֶל	חֹדֶשׁ
<i>cons.</i>	חָכֵם	אֲדָמָה	"	"	"	"
<i>plur. abs.</i>	חָכְמִים	"	"	עֲבָדִים	עֲגָלִים	חֳדָשִׁים
<i>cons.</i>	חָכְמִי	"	"	עֲבָדִי	עֲגָלִי	חֳדָשִׁי
	(wise)	(ground)	(food)	(servant)	(calf)	(month)

In *first declens.* Rule 2 of Gutturals (§ 8. 2) applies. The form with *m* prefix (§ 30. 3) is pointed מֵאָּ *maā*.—In *second declens.* 2nd class, the gutt. often depresses *i* to *e* (§ 8 Rem. *a*). In 3rd class the loss of *ō* leaves *ḥaṭeph qameç*. In *third declens.* no effects follow.

EXERCISE. TRANSLATE.

וַיֹּאמֶר יְהוָה אֱלֹהֵיכֶם מִבְּלִיעַץ הָיָן אָכַל תֹּאכֵל: 2 וַתִּשָּׂא
הָאִשָּׁה מִפִּי הָעֵץ וַתֹּאכֵל וַתִּתֵּן גַּם לְאִישָׁהּ וַיֹּאכֵל: 3 וַהֲאֵכְלָתִים
אֲתִבְשֹׁר בְּנִיהֶם וְאֲתִבְשֹׁר בְּנוֹתֵיהֶם: 4 קַח לָהּ מִפֶּלֶא מֵאֲכָל
אֲשֶׁר יֵאָכֵל וְהָיָה לָהּ וּלְבָנֶיהָ לְאֵכָלָהּ: 5 אֲלֵנָּה יְהוָה נֹאכְדָה

בְּנֶפֶשׁ הָאִישׁ הַזֶּה וְאֶל־תִּתֵּן עָלֵינוּ דָם נָקִיא: 6 וַיֹּאמֶר הַמֶּלֶךְ
 אֶל־הָאִשָּׁה מִדֶּלֶךְ וַתֹּאמֶר הָאִשָּׁה הִזְאת אֲמָרָה אֵלַי תִּנִּי
 אֶת־בִּנְךָ וְנֹאכְלֶנּוּ הַיּוֹם וְאֶת־בְּנִי נֹאכֵל מָחָר: וַתִּבְטֹל אֶת־בְּנִי
 וְנֹאכְלֶנּוּ וַאֲמַר אֵלָיו בַּיּוֹם הַזֶּה וְהָאִחֵר תִּנִּי אֶת־בִּנְךָ וְנֹאכְלֶנּוּ וַתִּחַבֵּא
 אֶת־בָּתָּהּ:

Ye shall eat of the fruit of your ways. Let us not perish for his soul. And he called the people to eat and they ate. And the children of Israel said, Who will let-us-eat (*hiph.*) flesh? Ye shall not eat any carcase, to the stranger ye shall give it and he shall eat it. And the woman said, The serpent beguiled me and I ate. Give me flesh that I may eat.¹ It shall not be eaten, it shall be burned in the fire. The way of the wicked shall perish (*f.*). And the dogs ate the flesh of my calf. And the man rose-early in the morning and he told all these words in the ears of his servants. And the king made (gave) the silver in Jerusalem² like stones and the cedars he made like the sycamores which are in the plain.

¹ Vav with *Cohort.* § 23. ² יְרוּשָׁלַם.

§ 36. 'AYIN GUTTURAL VERBS.

1. 1) By 1st rule of Gutt. the gutt. prefers the *a* sound, hence impf. and imper. Qal, and very often perf. Pi'el, end in *a*; and even other parts may have *a* for *ē*; as שָׁחַט.

2) By 2nd rule the gutt. must have a *ḥaṭeph* as indistinct vowel, hence with the terminations *a i u* the middle gutt. is pointed with *h. pathah*, as שָׁחַטָה.

3) By 4th rule the gutt. cannot be doubled, hence Pi'el, Pu'al, Hithp. must omit *dag.* from the middle radical. The preceding vowel becomes tone-long always before *Resh*, as בָּרַךְ for בִּרְךָ, —and generally before 'Aleph; with the rest it usually remains (and *i u* are not depressed to *e o* before the virtually doubled gutt.), as שָׁחַט, שָׁחַטָה.

Rem. *a.* The form of imper. Qal in *i u* is by 3rd rule of Gutt.—The short vowel in *Pi* &c. is rare with *Ḥ*; usage fluctuates with *Ṭ*, which, however, takes *ō* in *Pu.*, Ps. 118. 12, Ez. 23. 3.—With *suff.*, impf. יִשְׁחָטֵנִי &c., imper. שְׁחָטֵנִי, § 31. 4. 1.

Rem. *b*. In verbs middle ר, as בָּרַךְ, שָׂרַת, גָּרַשׁ, the second rad. takes hāteph instead of simple sheva, as בָּרַכְנוּ. The *Pu.* of בָּרַךְ does not occur in parts illustrating the peculiarity.

2. Nouns from 'Ayin Gutt. verbs.

	First declension.	Second declension.			Third declension.	
<i>sing. abs.</i>	נָהָר	נָעַר	פָּחַד	פָּעַל	רָחַב	כֹּהֵן
<i>cons.</i>	נָהָר	"	"	"	"	"
<i>voc. suff.</i>	נָהָרִי	נָעָרִי	פָּחַדִי	פָּעַלִי	רָחַבִי	כֹּהֲנִי
<i>cons. suff.</i>	"	נָעֲרָךְ	"	פָּעֲלָךְ	"	"
<i>plur. abs.</i>	נָהָרִים	נָעָרִים	"	פָּעָלִים	"	"
<i>cons.</i>	נָהָרֵי	נָעָרֵי	"	פָּעָלֵי	"	"
	(river)	(lad)	(fear)	(work)	(breadth)	(priest)

In *second declens.* the form נָעַר (i. e. נָעָר) corresponds to the regular מָלָךְ (§ 8. 1); hence there are no *segholates* of 2nd class with middle guttural. The *ṣ*'ghols appear in two words, לֶחֶם *bread*, and רֶחֶם *womb*. The form נָעָרִי is usual with the weaker gutturals (§ 8. 2), with the harder gutt. simple sh'va remains, as נָהָרִי *my fear* &c.

to be clean מוֹדָר	to taste טַעַם	to bless בָּרַךְ <i>Pi.</i>	to wash רָחַץ
to slay שָׁחַט	to serve שָׂרַת <i>Pi.</i>	to lean שָׁעַן <i>Ni.</i>	to drive נָרַשׁ <i>Pi.</i>
to cry { צָעַק	to fight נָלַחַם <i>Ni.</i>	to choose בָּחַר	to refresh סָעַד
{ זָעַק	baal בָּעַל	gate שַׁעַר	

EXERCISE. TRANSLATE.

טַהֲרֵנִי, טַעֲמוּ, בָּרְכוּ, יִשְׂרָת, זָעָקִי, וַיִּלְחַמוּ, יִטְהַר, אֶרְחֹץ, רָחֲצָה.
 אֶרְחֹצָה, נִבְחַרְהוּ, מִצָּעַק, בָּעָלִי, שַׁעֲרֶיךָ:
 יִקְחֶנָּה מִצֵּט מַיִם וְרָחֲצוּ רַגְלֵיכֶם וְהִשְׁעֲנוּ תַּחַת הַצֵּץ: וְאֶקְחָה
 פֶּתֶלְחָם וְסִעְדִּי לְבַבְכֶּם אַחֵר תַּעֲבֹדוּ: 2 וַיִּגְרֹשׁ יְהוָה אֶת־הָאֱדוֹמִים
 וַיִּשְׁלַחֵהוּ מִבְּרִצְדָן לַעֲבֹד אֶת־הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׂם: 3 בַּיּוֹם
 הַהוּא תֹאמְרִי לִי אֲשֶׁר־וְלֹא תִקְרְאִי־לִי עוֹד בָּעָלִי: 4 וַיִּבְרַח
 הַפְּתָנִים אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר יִבְרַכְךָ יְהוָה וַיִּשְׁמְרֶךָ יִשְׂאֵל יְהוָה
 פָּנָיו אֵלֶיךָ: 5 וַיִּזְעַקוּ בְּנֵי יִשְׂרָאֵל אֶל־יְהוָה לֵאמֹר עֲזֹבֵנוּ אֵת
 אֱלֹהֵינוּ וְנַעֲבֹד אֶת־הַבָּעָלִים:

Beyond the rivers of Kûsh. Our feet shall stand in thy (*f.*) gates O Jerusalem. And the priests cried unto Jehovah saying, We have served the Baal (*pl.*). Thou shalt love Jehovah thy God and him thou shalt serve. Cut off is (*hoph.*) the offering and the drink-offering; the priests, the ministers (*part.*) of Jehovah mourn.¹ And your fathers cried unto me and said, We shall perish from the violence of our enemies. Bless Jehovah my soul and forget not all his mercies. And she said unto her husband, Drive out this maid-servant and her son. And they forgot Jehovah and he sold them into the hand of their enemies and they fought against² them. And they took wives from all whom they chose. And I will bless (*cohort.*) those-that-bless-thee (*part.*).

¹ אָבַל, *perf.* ² בָּ.

§ 37. LAMED GUTTURAL VERBS.

1. The peculiarities of *Lam. Gutt.* arise chiefly from the first law of gutturals,—that all final gutturals must have an *a* sound before them.

1) Long vowels take *path. furtive* between them and the gutt., and the short vowel must be *a* (*path.*), as שָׁלַח.

2) The long vowels \bar{e} and \bar{o} in certain cases may become *pathah*, \bar{o} does so only in the *impf.* and *imper.* Qal, but regularly in these parts, as שָׁלַח, יִשְׁלַח.

As to \bar{e} the practice is:—

In parts naturally long,—*infin. abs.*, *participle*,—the \bar{e} remains with *path. furt.*, as שָׁלַח.

In parts naturally short,—*imper.*, *jussive*, *infin. cons.*,—it becomes *a*, and generally also in other parts in continuous discourse, as שָׁלַח, יִשְׁלַח.

In pause \bar{e} is resumed.

3) Under the Tone the gutt. retains *sh'va* silent, as שָׁלַחְתִּי; except before another vowelless consonant in 2 *fem. sing.* where a *furt. path.* slips in between the consonants without removing *dag.* from the 2nd, שָׁלַחְתְּ *shalāḥat*.

Rem. Final ל usually has \bar{o} in *impf.*, except in stative verbs. *Infin. cons.* is usually in \bar{o} , occasionally in *a*, Num. 20. 3, Is. 58. 9. *Part.* have *a* sometimes in *cons.*, Lev. 11. 7, Is. 42. 5.—With *suff.*, *impf.* יִשְׁלַחְנִי &c., *imper.* יִשְׁלַחְנִי, § 31. 4. 1.

2. Nouns from verbs Lam. Guttural.

	First declension.	Second declension.	Third declension.
<i>sing. abs.</i>	שָׂמַח שָׁמַח שָׁמַח	רָמַח שָׁמַח שָׁמַח	מִזְבֵּחַ
<i>cons.</i>	שָׂמַח שָׁמַח שָׁמַח	" " "	מִזְבֵּחַ
<i>cons. suff.</i>	שָׂמַח שָׁמַח שָׁמַח	רָמַח שָׁמַח שָׁמַח	מִזְבֵּחַ
<i>plur. abs.</i>	שָׂמַח שָׁמַח שָׁמַח	רָמַח שָׁמַח שָׁמַח	מִזְבְּחוֹת
<i>cons.</i>	שָׂמַח שָׁמַח שָׁמַח	רָמַח שָׁמַח שָׁמַח	"
	(wicked) (rejoicing)	(seed) (report) (lance)	(altar)

In *second declension* the final short vowel is *a* (§ 8. 1), and in all the declensions the quasi-vocal *sh'va* before the consonantal suffixes *ka* &c. becomes a *hateph*.

to send שלח	to hear שמע	to be satisfied שבע	to forget שכח
to sow זרע	to plant נטע	to take לקח	to halt צלע
to rise (shine) זרח	to make grow רשא	<i>Hiph.</i>	to sprout צמח

EXERCISE. TRANSLATE.

אֲשַׁמְעָה, אֲשַׁמְעָה, בְּהַשְׁמִיעַ, תַּשְׁמִיעַ, שְׁלַחָה, שְׁלַח, שְׁלַח, שְׁלַחָה.
 אֲשַׁלַּחָה, יִשְׁכַּחְהוּ, שְׁכַחְתָּ, נִשְׁכַּחְתָּ;
 הִנֵּה אֲנִי שֹׁלֵחַ מִלֵּאָה לְפָנֶיךָ לְשַׁמְרָה בְּהָרָה הַשְׁמִיעַ מִפְּנֵי וְשִׁמַּע
 בְּקוֹלוֹ: 2 אֲבִינִי צִיּוֹן אֲשִׁבִּיעַ וְלֶחֶם וְכֹהֲנִיהָ אֲלַבִּישׁ יְשֵׁעַ;
 3 וְיִשְׁעַ יְהוָה בֵּן בְּעֶדֶן וְיִצְמַח מִן־הָאֲדָמָה כָּל־עֵץ נִחְמָד לְמִרְאָה
 וְטוֹב לְמֵאֵכֶל: 4 וְיִקַּח יַעֲקֹב אֶת־נָשָׁיו וְאֶת־לָדָיו וְיַעֲבֵר אֶת־מַעְבְּרֵי
 2 יַבֹּק: וְיִקַּח וְיַעֲבֵר אֶת־הַנֶּחֱל וְיַעֲבֵר אֶת־אֲשֶׁר לוֹ: וְיִאֲבֹק
 אִישׁ עִם יַעֲקֹב וְיֹאמֶר הָאִישׁ שְׁלַחְנִי בִּי עָלָה הַשְׁתָּחַר וְיֹאמֶר לֹא
 אֲשַׁלַּחָה בִּי אִם בִּרְכָתִנִּי: וְיֹאמֶר לוֹ הַמִּלֵּאָה לֹא יֹאמֶר עוֹד יַעֲקֹב
 שְׁמָה בִּי אִם יִשְׂרָאֵל וְיִבְרָךְ אֹתוֹ שָׁם: וְיִזְרַח לוֹ הַשְׁמִיעַ כְּאֲשֶׁר
 עָבַר אֶת־פְּנוּאֵל וְהוּא צָלַע עַל־רַכּוֹ:

¹ On double *accus.* see Rule § 38.² Jabbok.³ Penueh.

This song shall not be forgotten. In the day of thy being anointed (*niph.*). And now lest he put forth (send) his hand and take of the tree of life and eat and live¹ for ever. I have heard thy report

¹ נִי § 42.

O Jehovah. Jehovah will give you in the evening flesh to eat, and bread in the morning to be satisfied (*inf. Qal*). He caused thee to hear his words out of the fire. Let those-loving (*part. cons.*) thy salvation say: Let God be great! Behold I *am* sending my messenger before thee, hearken to his voice. And he sacrificed and was satisfied-with the flesh (*acc.*) of his sacrifices. And he fought against the city all that day and he took the city and the people that *was* in it he slew, and he beat-down¹ the city and sowed it with salt (*acc.*). And my master made-me-swear (*hiph.*) saying, Thou shalt not take a wife to my son from the daughters of the Canaanite² in whose land I *am* dwelling.

נָתַן.¹ כָּנַעַנִי.²

§ 38. LAMED 'ALEPH VERBS.

The irregularities of the remaining classes of verbs (except verbs *Double 'Ayin*) arise from the presence of some of the quiescents נ י in the stem. Verbs נ"ב, in which נ quiesces in the imperfect only, have been already treated, § 35.

1. *Verbs Lamed 'Aleph.* When נ is third stem-letter, it causes the following peculiarities:

1) At the end of a syllable נ is silent after the preceding vowel, which is lengthened (except *e*), § 9. 1. Thus *a* in *impf. Qal*, § 37, Niph. &c. becomes *ā*, as נָמַן, נִמְנָן.

2) In *perf. Qal* of *active* verbs (those in *ā*), the vowel *ā* remains throughout, as נִמְנָתָּ.

3) In *perf. Qal* of *stative* verbs (those in *ē*), in all the other perfects, and in all imperfects and imperatives the *a* sound has undergone the common deflection into *e*, the vowel being *ē* in the *perff.*, and *e* in the *imperff.* and *imperr.*, as נִמְנָתָּ, נִמְנָתָּ, נִמְנָתָּ.

Rem. *a.* The letter נ, being silent, sometimes falls out in writing, as נִמְנָתָּ, Num. 11. 11, Jud. 4. 19, Lev. 11. 43, Gen. 20. 6. In 3 *f. s.* old form in *t* is found, e. g. Gen. 33. 11, Ex. 5. 16, Is. 7. 14.

Rem. *b.* This class of verbs has a considerable tendency to adopt the vocalization, and even the consonantal spelling of verbs נ"ל (§ 44): 1) vocalization, e. g. 1 Sam. 22. 2, 2 K. 2. 21, Deut. 28. 59,

Jer. 51. 34. 2) spelling, Gen. 23. 6, 1 Sam. 6. 10; 10. 6; 25. 33, 2 Sam. 3. 8. 3) inf. cons. in *t*, Lev. 12. 4, Ex. 31. 15.

Rem. *c*. Only a single example occurs of a perf. pass. inflected in a manner to indicate its vowel, הִבְּרָאתָה Ezek. 40. 4. The evidence being so limited, it is perhaps better to retain *ē* (*çere*) in the Paradigm.

Rem. *d*. Vav convers. with the perf. does not *usually* throw the tone forward in this class of verbs, as וּמִצָּאתָ Gen. 17. 19; 18. 26.

Rem. *e*. With *suff.*, impf. יִמְצָאֲנִי &c., imper. קְרָאֲנִי § 31. 4. 1.

2. Nouns from verbs ל"א.

	First declension.		Second declension.		Third declension.
<i>abs.</i>	צָבָא	מִקְרָא	כְּלָא	חֲטָא	יָצָא
<i>cons.</i>	צָבָא	מִקְרָא	"	"	יָצָאת <i>fem.</i>
<i>suff.</i>		מִקְרָאֲכֶם			
<i>pl.</i>	צָבָאוֹת	מִקְרָאִים	כְּלָאִים	חֲטָאִים	יָצָאִים
<i>cons.</i>	צָבָאוֹת	מִקְרָאִי	(כְּלָאִי)	חֲטָאִי	יָצָאוֹת <i>fem.</i>
	(host) (assembly)		(prison)	(sin)	

The quiescent retains the long vowel before it even in the *cons. sing.*, though the heavy suffix admits the short vowel.

The long vowel often remains before the quiescent even in the *cons. plur.*

In the *fem.* the א is apt to surrender its vowel to the preceding cons., as יָצָאת for יָצָאתָ § 21.

to find	מצא	to sin	חטא	to create	ברא	to lift up	נשא
to call	קרא	to be full	מלא	to hate	שנא	to prophecy	נאמא, <i>Ni.</i>
read							<i>Hith.</i>
to befall	קרא	a wonder	פלא	outgoing	{ מוצא <i>pl. im</i> and <i>ôth.</i>		
meet							
to journey, de-camp		נסע	journeying	נסע	to heal		רפא

The house was full of smoke מלא הבית עשן

The house was filled with smoke " " נמלא

He filled the house with smoke מלא הבית עשן

Rule. Stative verbs (i. e. those describing a condition of the subject) subordinate to themselves in the *accus.* the noun that sup-

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with* &c.) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

נִבְרָא, וַחֲטִי'א, וַחֲטִי'תָם, וַחֲטִי'א, מִלְּאֲחָהּ, קָרָא, וַיִּמְצָאֶהָ,
יִמְצָאֶנּוּ, יִרְאֵנּוּ, אִמְלֵאֶהָ, יִשְׁאֲנִי :
וַיֹּאמֶר יַעֲקֹב אֶל-בְּנָיו הָאֵסֵף וְאֶפְיֹדָה לָכֶם אֶת-אֲשֶׁר יִקְרָא אֲחֵכֶם
בְּאַחֲרִית הַיָּמִים : 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׁנֵאתִיו כִּי לֹא יִחַנְבָּא
עָלַי טוֹב כִּי אִם רָע : 3 אָמַר הַכֹּהֵן הַגָּדוֹל סֹפֵר הַחוּרָה מִצָּאֵהָ
וַיִּתֵּן הַסֹּפֵר אֶל-דֹּסָפֵר וַיִּקְרָאֶהָ : 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַחֲמָלָא הָאָרֶץ אֲתָם : 5 כֹּה אָמַר יְהוָה אֲנִי מַרְעִישׁ אֶת-כָּל-
הַנָּהָם וּמִלְּאֲתִי אֶת-הַיָּבֵית הַזֶּה כָּבוֹד : 6 נִמְצָאֵתִי לֹא־אֲשֶׁר לֹא
בְּקִשְׁתִּי אֲמַרְתִּי הִנֵּנִי הִנֵּנִי אֶל-כּוֹי לֹא קָרָא בְּשֵׁמִי :

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to-*the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes י"ב and ו"ב are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from ו"ב; and the perf. Qal having *y*, verbs of both classes have the general name of ו"ב verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw=ô*; and in Hoph. *uw=u*, as הוֹשִׁיב=הוֹשִׁיב (haw-shîb=hô-shîb), נוֹשֵׁב=נוֹשֵׁב (naw-shab=nô-shab), הוֹשֵׁב=הוֹשֵׁב (huw-shab=hû-shab).

These parts employ forms of י"ב verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *e*, and the final vowel is also *e* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יָשַׁב, שָׁבַת (yêshêb, shêbeth).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יָרַשׁ &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as *הִינִיק*=*הֵינִיק* to give suck.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as *יִנֵּק* *he will suck*.

These seem examples of real פ"י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*i*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as *יָצַק* to pour, impf. *יָצַק*.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, *שֹׁכֵבִי* *my sitting*. The infin. is occasionally of the form *שָׁכַב*, and this form has been adopted by the nouns, as (*דָּעָה* to know) *עֲדָה* assembly, *עֲצָה* counsel, *שֹׁנָה* sleep. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form *מוֹלֵד fem.* מוֹלֶדֶת (§ 29. 2) from פ"ו; מִיָּמָב from פ"י (i. e. *man* = *mô*, *may* = *mê*, as in Hiph.), and מִצָּע when the initial letter is assimilated.

Rem. *a.* In Hithp. the syllable *hith* is so distinct from the root that it is scarcely felt to form part of the word. A few forms appear with *w* as *הִתְנַדַּע* from יָדַע to know.

The Hoph. occasionally has *ô* for *û*, as *הוֹדַע*, Lev. 4. 23.

Rem. *b.* Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:—יָדַע to know, יָלַד to bear, יָצָא to go out, יָרַד to go down, יָשַׁב to sit; and הִלָּךְ to go, which derives the parts in question from הִלָּךְ, itself not found. Impf. of יָדַע is יָדַע, imp. יָדַע, inf. יָדַע.¹

¹ The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *ê* may either be primary, i. e. *iy*=*i*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יָצַץ *to counsel*, יָקַד *to burn* (also 3 a), יָרֵשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרָא is יִרְאֶה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3 a), as יִרְשׁ *to possess*.

The rare infin. cons. יִכָּלֵת *to be able*, יִבָּשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper "פ" verbs are: יָנַק *to suck*, יָלַל (Hiph.) *to howl*, יָמַח (impf. and Hiph.) *to be good*, יָמַן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. e. Verbs assimilating the first radical are: יָצַג (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of "פ" verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יֻכַּל (Hoph.?)

to add יָסַף perf. Qal; impf. יֻסָּף Hiph.

and she bore again

(lit. "added to bear", or

"added and bore")

{	וַתֹּסֶף לָרֶתֶת
	לָלֶדֶת
	וַתֵּלֶד

EXERCISE: PARSE AND TRANSLATE.

יָדָה, לָרֶדֶת, יָעַ, וַעַת, נָלְכָה, אֵינָק, תִּידָא, דַּוָּרָא, אֲנִישׁ, וַיֹּשֶׁשׁ,
וַאֲשֵׁנָה, תֻּמָּקַד, בַּהוֹרִידִי, תִּבְרָכָה, וַיִּרְדְּהוּ, הִצַּע, מַצִּיג, וַיִּדְעַם,
וַיִּרְשׁוּם:

וַיִּתֵּן אֲבָרָם מִצִּבְיָמָה וַיֹּאמֶר אֶל־אֲשֵׁתוֹ אֲמַרְרִנָּא אֲתָתִי אֲתָ
לְמַעַן יִיטְבִּילִי בְּעִבְרָהּ: וַיִּקַּח אֶתָּה הַמֶּלֶךְ וּלְאֲבָרָם הָיִטִּב
בְּעִבְרָתָהּ: וַיִּנָּפֶע יְהוּדָה אֹתוֹ¹ נִנְגָעִים בָּלִיִּם וַיֵּדַע כִּי אֲשֵׁתוֹ הִוא:
2 אָמַר יְהוּדָה אֶל־אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ² מֵאֲחֵר פְּשָׁדִים
לָחַת לָךְ אֲחִידָתְךָ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֶלָּכִי יְהוּדָה בְּפֹה

¹ The verb very readily subordinates to itself in the acc. its own noun.

² Ur of the Chaldees.

אָרַע בִּי אִירָשְׁנָה: 3 וַיֹּאמְרוּ בְנֵי יִצְחָק אֵלָיו יִשְׂאֹל שְׂאֵל הָאִישׁ
לָנוּ וּלְמוֹלֶדְתָּנוּ לֵאמֹר² הֲעוֹד אֲבִיכֶם חַי הָיִשׁ לָכֶם אִךְ וַנִּפְדֶּלֶךְ
עַל-שְׂפֵי הַדְּבָרִים הָאֵלֶּה הִתְדוּעַ נָדַע בִּי יֹאמֶר הוֹרְדֵי אֶת־אֲחֵיכֶם:

¹ Infin. abs.=the man asked (why the man asked). The "straitly" of E. V. is false, see § 27. ² הֲ particle of interrogation. § 49. ³ פֶּה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ עַל see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qām*, *mêth*, *ṭôb*; so *part.* *qawum*=*qûm*, and *infin.* *qawom*=*qôm*.

Again, by § 9. 2, forms like *infin.* *q'wum*=*qûm*; *impf.* *yaqum*=*yâ-qûm*; *Hiph.* *hiqwîm*=*hê-qîm*, *Hoph.* *huqwam*=*hû-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *w* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מָת, Hiph. הָקִים.

The Niph., however, has *ô*, from *wa*, וָקָם=נָקָם; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יָקִים, יָבִין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יָקִים, perf. Niph. נָקָם; *ē* from *î* in Hiph. הָקִים, which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem*, *ten*), the compression of the stem retains the tone on the *penult*, as נָקָם *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a), ô* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָמָם *pass.* קָמָם (*aw=ô*). § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. יָ"ע and יָ"ע coincide; in the other parts, e.g. Niph., Pô'el (and Hoph.?), the forms employed are exclusively those of יָ"ע. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic *ā* is the ordinary preformative vowel in impf. and Niph. The intrans. *i* (= *ē* in pretone), appears only in *יָבוֹשׁ* (i. e. *יָבוֹשׁ*); *יָאֵר* 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *higgîm*, *hugqam* occasionally appear for *hē-gîm* &c., as *הִגִּיתִי* from *הִגִּיתִי*, to *set, place*, *הִסִּיתִי* Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel *ô* is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, *הִנֵּפֶתָּ* Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of *מִיתָ*, Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form *הִקְמַתָּ* with *ē* for *i* also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel *é* is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem *ô* becomes *u* immediately before the tone, but *ô* sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted *ô* and *é* is obscure. Probably these vowels arose out of the *a* and *e* sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is *יָקָם*, in hiph. *יָקַם*; with vav *וַיָּקָם* and *וַיִּקָּם*. Final gutt. take *a*, *וַיִּנָּע* Is. 7. 2, *וַיִּסָּר* Gen. 8. 13.—Inf. cons. is sometimes *קִים*, Is. 7. 2.

appearance of such words as *יָאֵב* to be hostile to, *יָעֵי* to be weary, in which *y* is moveable, and the existence of numerous primary nouns with *y* as middle letter (§ 41), make the existence of the class of "ע stems certain. The class, however, shews a great tendency to pass over into "ו, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns "ע, the following words may be considered examples: *וַיִּד* to seethe, *וַיִּיץ* to glance, *וַיִּיב* to grow gray, *וַיִּיד* to plaster—besides others.

There is another class of verbs which, though sometimes reckoned "ע words, are more probably verbs "ו with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, develops new Qal forms. Thus *הִבִּין* becomes *בִּין*, and a new perf. and part. *בָּן* are then developed in addition, and even new impf. of the form *יִבֹּן*. In this way the peculiar perf. inflection *בִּינֹתָ*, which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: *בִּין* understand, *דִּין* judge, *לִין* lodge (the night), *מִישׁ* depart, *רִיב* contend, *שִׁיר* sing, *שָׁים* lay, *שִׁית* set (also *גִּיל*, *חִיל*, *שִׁישׁ* be glad, *שִׁיח* think).

Rem. *f.* Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c.*

Rem. *g.* In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as קָמָה וְקָמָה and *she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קָמָה. The emphatic imper. is קוּמָה, but in close connection with a following word beginning with a *gutt.* קוּמָה, e.g. before יְהוָה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 28. 10.

WORDS FOR PRACTICE.

to arise	קום	to return	שוב	to flee	נוס
establish	Hiph. }	restore	Hiph. }	to hunt	צוד
to rest	נוח	to be high	רום	to melt	מוג
to place	Hiph. }	to be ashamed	בוש	to shine	אור
to die	מות	to come	בוא	to contend	ריב
to run	רוץ	to establish	בון	Hiph. Po'l.	
set	שים	to depart	סור		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָה, אָרוּם, תָּשׁוּבִי, תָּשׁוּבִינָה, יָרוּם, אֲמִיתָה, וַיָּמָת, לָצוּד, תַּפְרוֹ, הִרְיָמוֹת, וַהֲשִׁבְתִּי, יָאִיר, וַיָּרוּם. אֶל־תִּשָּׁב, הִבִּיאָה, נָשִׁימָה, יִכְוִנְנָה, מוֹבָא, תִּמְלֹחַ:

בִּזְעַת אֶפְסָה תֹאכַל לֶחֶם עַד שׁוֹבָה אֶל־הָאֲדָמָה כִּי עָפָר אָתָּה וְאֶל־עָפָר תָּשׁוּב: 2 וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמִּבּוּל מִיָּם עַל־הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנֶּפֶשׁ אֶל־הָאִשָּׁה יֵלֶאֱמֹר מוֹת תָּמוּתוֹן: 4 וְלֹא מִצָּאָה הָיִוְנָה מְנוּחַ לָכֶּה רָגְלָה וַתִּשָּׁב אֶל־נִחַ אֶל־הַתְּבֹה וַיִּשְׁלַח יָדוֹ וַיִּקְרָהָ וַיָּבֵא אֹתָהּ אֵלָיו אֶל־הַתְּבֹה: 5 וַיְהִי כִּדְרִימִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב³ בְּגָדוֹ אֶצֶלִי וַיָּנֶס וַיֵּצֵא הַחֹזֶצֶה: וַתֵּנֶחַ בְּגָדוֹ אֶצֶלָה עַד בּוֹא⁴ אֶרְנָיו:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

plements the description. When they become active (in Pi. or Hiph. §§ 26, 27) they take *two* accusatives.

Such verbs are those expressing the idea of *fulness* (*to be full, satisfied, to swarm, flow with, be covered or clothed with &c.*) and *want* (*to want, be bereaved, &c.*).

EXERCISE. TRANSLATE.

נִבְרָא, תַּחֲטִיִּיא, וַחֲטִיִּיִּיִּי, תַּחֲטִיִּיִּי, מִלֵּאֲחֶךָ, קָרָא, וַיִּמְצְאוּהוּ,
יִמְצְאוּהוּ, יִרְאוּהוּ, אֶמְלֶאֱהוּ, יִשְׁאַלְנִי:
וַיֹּאמֶר יַעֲקֹב אֶל־בְּנָיו הָאֵסְפִי וְאֶפְיֶדָה לָכֶם אֶת־אֲשֶׁר יִקְרָא אֲחֶיכֶם
בְּאַחֲרִית הַיָּמִים: 2 וַיֹּאמֶר מֶלֶךְ יִשְׂרָאֵל שְׂנֵאתִיו כִּי לֹא יִתְנַבֵּא
עָלַי טוֹב כִּי אִם רָע: 3 אָמַר הַפֶּהן הַגָּדוֹל סֵפֶר הַתּוֹרָה מִצֵּאתִי
וַיִּתֵּן הַסֵּפֶר אֶל־דֹּסֵפֶר וַיִּקְרָאוּהוּ: 4 וּבְנֵי יִשְׂרָאֵל שָׂרְצוּ וַיַּעֲצֻמוּ
וַתִּמְלֵא הָאֶרֶץ אֲחֵם: 5 כֹּה אָמַר יְהוָה אֲנִי מַרְעִישׁ אֶת־כָּל־
הַגּוֹיִם וּמִלֵּאֲחִי אֶת־הַבַּיִת הַזֶּה כְּבֹד: 6 נִמְצְאוּהוּ לֹא־
בְּקִשְׁתִּי אֲמַרְתִּי הֲלֵנִי אֶל־גּוֹי יֵלֵא קָרָא בְּשִׁמִּי:

¹ The rel. pron. is very often omitted, particularly if the antecedent be indefinite.

Jehovah will hear when thou criest to him. I am full (*perf.*) of the spirit of Jehovah and of judgment to tell to Jacob his transgression and to Israel his sin. And the earth was filled with violence. Hast thou found-me, mine enemy? and he said, I have found-thee. Thou hast filled this house with thy glory. Thou hatest (*perf.*) all workers of iniquity. And the spirit of Jehovah lifted-me-up and cast me to *the*-earth. Lift-me-up and cast me into the sea that it may be quiet from-upon you. Thou shalt not hate thine enemy in thy heart. These are the journeyings of the children of Israel who came out of the land of Egypt according-to¹ their hosts, and Moses wrote their outgoings according-to¹ their journeyings. Unless ye had ploughed with my heifer ye would not have found my riddle.

§ 39. PE YOD AND PE VAV VERBS.

The letters *w* and *y* have become a good deal confused in Hebrew, and in consequence of this confusion, roots having *w* as their first, second, or third stem-letter, have not remained distinct from those having *y* in the same places.

Though the two classes פ"ד and ו"ד are a good deal mixed up with one another, it is conducive to clearness to treat them separately.

1. *Pe Vav verbs.* 1) When the first radical is initial it always appears as *y*, viz. in Qal (except impf. and related parts), Pi'el, Pu'al, and usually Hithpa'el.

All these parts may be said to use forms from ו"ד; and the perf. Qal having *y*, verbs of both classes have the general name of ו"ד verbs.

2) When the first radical is not initial, and particularly when it is at the end of a syllable, it appears as *w*, viz. in Niph'al, Hoph'al, and usually Hiph'il.

The *w* unites in these parts with the vowel of the preformative, *a* or *u*, and there arises in Niph. and Hiph. the sound *aw*=*ô*; and in Hoph. *uw*=*û*, as הוֹשִׁיב=הוֹשִׁיב (haw-shîb=hô-shîb), נוֹן־שָׁב=נוֹן־שָׁב (naw-shab=nô-shab), הוֹשִׁיב=הוֹשִׁיב (huw-shab=hû-shab).

These parts employ forms of פ"ד verbs.

3) The confusion is greatest in the impf. Qal and related parts (infin. and imper.). These parts are formed after two methods:—

a) In some verbs the initial letter falls out of the impf. and related parts entirely. In this case the vowel of the preformative letter of impf. is *ê*, and the final vowel is also *ê* (or *a* beside gutturals); and the infin. cons. strengthens itself by assuming the fem. *t*, as יֵשֶׁב, יֵשֶׁבֶת (yêshêb, shêbeth).

b) In other verbs the impf. and related parts are formed quite regularly, with *y* as first radical, which is retained in all the parts, and merely quiesces after the preformative *i* of impf. The final vowel is *a*. Thus יֵשֶׁב &c. The *niph.*, *hiph.* &c. are formed as in class a).

The paradigm shews that the impf. may be formed after this method, while the imper. and infin. may follow 3 a).

2. *Pe Yod verbs.* A certain number of verbs have these peculiarities:—

1) In Hiph'il *y* shews itself: the *y* then unites (just as *w* does) with the vowel *a* of the preformative, *ay*=*ê*, as *הֵינִיק=הֵינִיק* to give suck.

The Niph. and Hoph. are wanting.

2) The impf. Qal is formed after 1. 3 b) (and examples of imper. and infin. cons. do not occur), as *יִנָּק* he will suck.

These seem examples of real פ"י verbs.

3. *Verbs assimilating the first radical.* The initial *w y* are subject to still another mode of treatment; instead of coalescing with a preceding vowel (as *iy*=*î*, *uw*=*û*, *ay*=*ê*, *aw*=*ô*), they may be assimilated, like *n*, to the following consonant, which is then doubled, as *יָצַק* to pour, impf. *יִצַּק*.

4. *Nouns from verbs Pe Yod.* The infin. cons. is inflected with *i*, §§ 29, 31, *שֹׁכֵבִי* my sitting. The infin. is occasionally of the form *שָׁכַב*, and this form has been adopted by the nouns, as (*דָּעָה* to know) *עֲדָה* assembly, *עֲצָה* counsel, *שָׁנָה* sleep. These words, however, inflect after the manner of the first declension, § 18.

The nouns with *m* preformative, § 30, are of the form *מוֹלֵד fem.* מוֹלֵדֶת (§ 29. 2) from פ"ו מִיָּמֶם from פ"י (i. e. *maw*=*mô*, *may*=*mê*, as in Hiph.), and מָצַע when the initial letter is assimilated.

Rem. a. In Hithp. the syllable *hith* is so distinct from the root that it is scarcely felt to form part of the word. A few forms appear with *w* as *הִתְוַדַּע* from *וָדַע* to know.

The Hoph. occasionally has *ô* for *û*, as *הוֹרַע*, Lev. 4. 23.

Rem. b. Verbs forming the impf. and related parts by rejection of the first radical do not constitute a numerous class, but are words of very common occurrence. Those most frequently met with are:—*יָדַע* to know, *יָלַד* to bear, *יָצָא* to go out, *יָרַד* to go down, *יָשַׁב* to sit; and *הָלַךְ* to go, which derives the parts in question from *הָלַךְ* itself not found. Impf. of *יָדַע* is *יָדַע*, imp. *יָדַע*, inf. *יָדַעַת*.¹

¹ The presence of the unchangeable *ê* is not very easily accounted for. It may have arisen from *ay*, although the *y* hardly ever appears in writing (Mic. 1. 8); the *î* may either be primary, i. e. *iy*=*î*, or it may have arisen from *ê* by thinning.

Rem. c. The form 3 b) is the one proper to *stative* verbs; and most verbs of the class are stative, though there are a few actives. Examples are: יָבֵשׁ *to be dry*, יָעֵף *to be weary*, יָרָא *to fear*, יָשָׁן *to sleep*, יַעֲזֵז *to counsel*, יָקַד *to burn* (also 3 a), יָרַשׁ (also *ya-rēsh*) *to possess, inherit*, יָרָה *to throw*. Inf. of יָרָא is יִרְאֶה.

Examples of infin. and imper. retaining the initial *y* are rather rare, and are chiefly from verbs doubly weak, as the verbs *to fear*, *to throw*. These parts rather follow the forms of 3 a), as יָרַשׁ *to possess*.

The rare infin. cons. יִכָּלֵת *to be able*, יִבָּשֶׁת *to dry*, Gen. 8. 7, is met with in these verbs.

Rem. d. Proper "ד" verbs are: יָנַק *to suck*, יָלַל (Hiph.) *to howl*, יָטַב (impf. and Hiph.) *to be good*, יָמַן (Hiph.) *to go to the right*, יָקַץ (impf.) *to awake*, and others.

Rem. e. Verbs assimilating the first radical are: יָצַג (Hiph.) *to place*, יָצַע (Hiph.) *to spread*, יָצַת *to burn*, &c. They mostly have a sibilant as second radical.

The general remark may be made that the various classes of "ד" verbs have become considerably confused, and in the impff. and related parts, and the Hiph. &c., shew a great tendency to borrow forms from one another. The individual facts must be learned by reading or from the Concordance.

to be able יָכַל perf. Qal; impf. יִכּוֹל (Hoph.?)

to add יָסַף perf. Qal; impf. יוֹסִיף Hiph.

<i>and she bore again</i>	{	וַתוֹסֶף לָרֶתֶת
(lit. "added to bear", or		לָלֶתֶת "
"added and bore")		וַתֵּלֶד "

EXERCISE: PARSE AND TRANSLATE.

יָדָה, לָרֶתֶת, יָעַ, דָּעַת, נָלַכָה, אֵינֶנּוּ, תִּירָא, הִזְרָא, אֲנִירָשׁ, וַיִּוֹרֶשׁ,
וַאֲיִשְׁנָה, וַתִּקַּד, בְּהוֹרִידִי, תִּרְדָּמָה, וַיִּרְדְּמוּ, הִצַּע, מִצִּיג, וַיִּדְעוּ,
וַיִּרְשׁוּ:

וַיֵּלֶד אֲבָרָם מִצְרַיִם וַיֹּאמֶר אֶל-אִשְׁתּוֹ אֲמַרְיָנָא אֲחֹתִי אַתְּ
לְמִעַן יִיטַב־לִי בְּעַבְרָתָהּ: וַיִּקַּח אֹתָהּ הַמֶּלֶךְ וַלְאֲבָרָם הָיִטִּיב
בְּעַבְרָתָהּ: וַיִּנָּפֶע יְהוּדָה אֹתוֹ ¹נָנְעִים בָּדָלִים וַיֵּדַע כִּי אִשְׁתּוֹ הִיא:
2 אָמַר יְהוּדָה אֶל-אֲבָרָם אֲנִי יְהוּדָה אֲשֶׁר הוֹצֵאתִיךָ ²מֵאֹר פְּשָׁרִים
לָתֵת לָךְ אֶת-הָאֶרֶץ הַזֹּאת לְרִשְׁתָּהּ: וַיֹּאמֶר אֲדֹנִי יְהוּדָה בְּמֶה

¹ The verb very readily subordinates to itself in the *acc.* its own noun. ² Ur of the Chaldees.

אָדע פֿי אַרשֶׁנָּה; 3 וַיֹּאמְרוּ בְנֵי יִצְחָק אֵלָיו יִשְׂאֹל שְׂאֵל דָּאִישׁ
לָנוּ וּלְמוֹלִדֵּינוּ לֵאמֹר² הֲעוֹד אֲבִיכֶם חַי הוּא לָכֶם אָח וַנִּבְרָלָו
עַל־פִּי הַדְּבָרִים הָאֵלֶּה תִּדְרֹשׁ נָדַע פֿי יֹאמֶר הוֹרָדוּ אֶת־אֲחֵיכֶם:

¹ Infin. abs.=the man *asked* (why the man asked). The "straitly" of E. V. is false, see § 27. ² הַ particle of interrogation. § 49. ³ פֿה.

And the ark went upon the face of the waters. And we went *through* all that great and terrible wilderness. And they said unto her, Wilt thou go with this man? and she said I will go. And we said, We cannot (*impf.*) go down. And thou shalt remember all the way which Jehovah thy God made-thee-go in the wilderness, to know *that* which is in thy heart. And the man opened the doors of the house and went out to go on (*dat.*) his way. And the women said unto her when she bore her son, Fear not for thou hast borne a son. Behold I have heard that there is corn in Egypt, go down thither and buy us a little food. And the Lord said unto him, Go not down to Egypt, dwell in the land which I shall say unto thee. Let them give to me a place in one of the cities of the country (field) that I may dwell (*cohort.*) there, why should thy servant dwell in the royal city (city of the kingdom)? And he was afraid and said, How terrible is this place! And he said, My son shall not go down with you¹, for his brother is dead and he alone is left, and should mischief befall² him in the way in which ye shall go then shall ye bring down my grey-hairs in sorrow to Sheol.

¹ עִם see § 49. ² Vav with *perf.*

§ 40. 'AYIN VAV AND YOD VERBS.

The principles stated in § 9 should be well understood here.

By § 9. 3, such forms as *perf.* and *part.* *qawam*, *maweth*, *ṭawob*, § 22, become *qām*, *mēth*, *tōb*; so *part.* *qawum*=*qūm*, and *infin.* *qawom*=*qōm*.

Again, by § 9. 2, forms like *infin.* *q'wum*=*qūm*; *impf.* *yaqwum*=*yā-qūm*; *Hiph.* *hiqwīm*=*hē-qīm*, *Hoph.* *huqwam*=*hū-qam*.

These general laws explain the following facts:—

1. As in Pe Vav and Yod verbs the *w* and *y* forms have become greatly mixed, those with *w* having very much the

preponderance. Except in impf. Qal and related parts the forms with *n* and *y* completely coincide.

2. The weak middle letter always either falls out or unites in sound with the vowel of the form, hence the stems form monosyllables with the same vowels in most places as are in the regular verb, as perf. קָם, מָת, Hiph. הָקִים.

The Niph., however, has *ô*, from *wa*, נָקַם=נָקֹם; and in the impf.

Qal and related parts, the fundamental sounds of these verbs, *û* and *î*, always maintain themselves, as יָקִים, יָבִין.

3. As the stem forms a monosyllable, the preformative letters stand in the open pretone and have tone-long vowels (chiefly *ā*, as impf. Qal יָקִים, perf. Niph. נָקַם; *ē* from *i* in Hiph. הָקִים), which, of course, are lost when the tone shifts. Hoph. has *û*.

4. With inflectional affirmatives (except *tem*, *ten*), the compression of the stem retains the tone on the *penult*, as שָׁמְרָה *she stood*.

5. The vowels *î û* being so characteristic of these verbs, a great effort is made to give them expression; but as they cannot stand in a shut syllable with two consonants following them, § 5. Rem. *b*, a vowel is inserted between the stem and the consonantal affirmatives, and *î û* remain in the open syllable. The inserted vowel is *ô* in perf., and *é* in impf.

If no vowel be inserted, *î, û* become *ē (a), ô* in the shut syllable.

6. The ordinary form of the intensive is generally avoided. The intensive is usually formed by doubling the final letter, as קָמָם *pass. קָמָם (aw=ô)*. § 26 Rem. *c*.¹

Rem. *a*. In these verbs the *infin. cons.* is assumed as root, because it is the simplest form in which the characteristic *î* or *û* is found.

Rem. *b*. In Hiph. יָ"ע and יָ"ע coincide; in the other parts, e.g. Niph., Pô'el (and Hoph.?), the forms employed are exclusively those of יָ"ע. Only in impf. Qal and related parts is there any divergence.²

¹ The supposition made above, that these verbs are trilateral roots, with a weak middle letter, which sometimes falls out, and sometimes melts into the vowels beside it, offers to appearance the simplest explanation of their forms. It is not necessary, however, to suppose any historical period of the language, during which the words existed, even under inflection, in the unabridged trilateral form.

² Several things, such as the analogy of other Shemitic dialects, the

Rem. c. Pretonic \bar{a} is the ordinary preformative vowel in impf. and Niph. The intrans. \bar{i} ($=\bar{e}$ in pretone), appears only in יָבוֹשׁ (i. e. יָבֹשׁ); יָאָר 2 Sam. 2. 32 is probably *niph.*, so Gen. 34. 15.

In Hiph. and Hoph. *hiqqim*, *huggam* occasionally appear for הִעָּקִים &c., as הִנִּיחַ from $\text{נָחַ$, to *set, place*, הִפְסִית Is. 36. 18, Jer. 38. 22.

Rem. d. The vowel \hat{o} is inserted in perf. Niph.; and generally in perf. Hiph. *Hiph.* sometimes follows reg. verb, הִנִּכַּתָּ Ex. 20. 25, Deut. 14. 28; particularly *hiph.* of מָוֶה , Numb. 14. 15, Is. 14. 30, Hos. 2. 5, Ex. 1. 16. The form הִקְמַתָּ with \bar{e} for \hat{i} also occurs, Ex. 19. 23, Num. 31. 28, Ex. 26. 30. The vowel \hat{e} is generally inserted in impf. Qal, and occasionally in impf. Hiph.

In Niph. the stem \hat{o} becomes \hat{u} immediately before the tone, but \hat{o} sometimes remains, Ez. 11. 17; 20. 43 &c.

The origin of the inserted \hat{o} and \hat{e} is obscure. Probably these vowels arose out of the a and e sounds in which the perf. and impf. originally terminated. § 31.

Rem. e. The *juss.* in Kal is יָקָם , in hiph. יָקַם ; with vav וַיָּקָם and וַיִּקָּם . Final gutt. take a , וַיִּנָּע Is. 7. 2, וַיִּסָּר Gen. 8. 13.—Inf. cons. is sometimes קֹם , Is. 7. 2.

appearance of such words as אֵיב to be hostile to, עָיַף to be weary, in which y is moveable, and the existence of numerous primary nouns with y as middle letter (§ 41), make the existence of the class of "ע stems certain. The class, however, shews a great tendency to pass over into י"ע, and very few verbs can now be held with certainty to belong to it. In addition to the two verbs just mentioned and some denominatives from nouns י"ע, the following words may be considered examples: וַיֵּד to see, צִיץ to glance, שָׁב to grow gray, שָׂד to plaster—besides others.

There is another class of verbs which, though sometimes reckoned י"ע words, are more probably verbs י"ע with certain abnormal forms. The general peculiarity of the class is that they have a set of forms in Qal and a set in Hiph., and the two sets are used without difference of signification. Perhaps the simplest explanation is given by assuming *Hiph.* to be the primary form. The initial ה may easily fall off, and the stem then falls back into the Qal, and, not unnaturally, developes new Qal forms. Thus הָבִין becomes בָּין , and a new perf. and part. בָּן are then developed in addition, and even new impf. of the form בִּין . In this way the peculiar perf. inflection בִּינֹת , which two or three verbs exhibit, may be readily explained—it is a *Hiph.* without the preformative letter. See Ewald, *Lehrb.* § 127. A different explanation is suggested by Böttcher, *Ausführl. Lehrb.* § 1141 foll.

The principal verbs belonging to this class are the following, which should be seen in the Concordance: בִּין understand, דִּין judge, לִין lodge (the night), מִישׁ depart, רִיב contend, שִׁיר sing, שָׁם lay, שִׁית set (also גִּיל , חִיל , שִׁשׁ be glad, שִׁח think).

Rem. *f*. Very rarely the regular intensive is formed; in one or two cases the middle letter becomes *y*, קַיִם. Sometimes the whole stem is doubled. § 26 Rem. *c*.

Rem. *g*. In the perf. *vav conv.* projects the tone even in 3 f. s., and 3 c. pl., as וְקָמָה *and she will stand*. The rule stated above in 4 as to the place of Tone does not apply to the Participles, קָמָה, קֹמֶה. The emphatic imper. is קוּמָה, but in close connection with a following word beginning with a *gutt.* קוּמָה יְהוּה (pron. 'adhonai) Ps. 3. 8, cf. Jud. 4. 18, Ps. 57. 9. See Ex. 5. 22, Is. 11. 2, Gen. 28. 10.

WORDS FOR PRACTICE.

to arise	קום	to return	שוב	to flee	נוס
establish	<i>Hiph.</i>	restore	<i>Hiph.</i>	to hunt	צוד
to rest	נוח	to be high	רום	to melt	מזג
to place	<i>Hiph.</i>	to be ashamed	בוש	to shine	אור
to die	מות	to come	בוא	to contend	ריב
to run	רוץ	to establish	בון	<i>Hiph. Pol.</i>	
set	שים	to depart	סור		

EXERCISE: PARSE AND TRANSLATE.

נָס, סָרָה, שָׁבָה, וּבָאָה, וְסָרָה, אָרוּם, תָּשׁוּבִי, תָּשׁוּבִינָה, יָרֹם,
אֲמִיתָה, וַיָּמָת, לָצוּד, תַּכּוֹן, הִרְיָמֹת, וַחֲשַׁבְתִּי, יָאִיר, וַיָּרֶם.
אֶל־תָּשֵׁב, תְּבִיאָה, נְשִׁימָה, יְכוּנָה, מוּבָא, תַּמְלִיחַ:

בִּזְעַת אֶפְרָה הָאֵכֵל לֶחֶם עַד שׁוֹבָה אֶל־דָּאָדָמָה בִּי עָפָר אֶתָּה
וְאֶל־עָפָר תָּשׁוּב: 2 וְאֲנִי הִנְנִי מֵבִיא אֶת־הַמִּבּוּל מִיָּם עַל־
הָאָרֶץ לְשַׁחַת כָּל־בָּשָׂר מִתַּחַת הַשָּׁמַיִם: 3 וַיֹּאמֶר הַנֶּחֱשׁ אֶל־
הָאִשָּׁה יֵלֵא־מוֹת תִּמְחוּן: 4 וְלֹא מִצָּאָה הַיּוֹנָה מְנוּחָ לְבֶתָּה
רָגְלָה וַתָּשֵׁב אֶל־נִחַ אֶל־הַתֵּבָה וַיִּשְׁלַח יְדֹ וַיִּקְרָהּ וַיָּבֵא אֶתָּה
אֵלָיו אֶל־הַתֵּבָה: 5 וַיְהִי כִּתְרִימִי קוֹלִי וְאֶקְרָא וַיַּעֲזֹב³ בְּגָדוֹ
אֶצְלִי וַיָּנֶס וַיֵּצֵא הַחוּצָה: וַתֵּחַ בְּגָדוֹ אֶצְלָה עַד בּוֹא⁴ אֶדְנִי:

¹ The order here is uncommon; nothing usually precedes the infin. abs. when used in this way, § 27; the present order arises from the expression being a quotation. The Serpent puts לֹא before what God affirms.

² "And it came to pass". See § 45. ³ On this word see note p. 17.

⁴ This word takes suff. of the plur. noun, exclusively in all persons except 1st and optionally in 1st.

And they fled the way of the wilderness. Depart not from-
after Jehovah, but (and) ye shall serve him with all your heart.
And Noah went in, and his sons and his wife and his sons' wives
unto the ark. And he took not from his hand *that* which he had
brought. I will surely-return (*inf. abs.*) unto thee (*f.*). And he
said, Jehovah my God let the soul of this boy return. And he
arose in the morning and saddled his ass and went with the
princes of Mô'āb. And he called the man (*dat.*) and said unto
him, How have I sinned against thee (*dat.*) that thou hast brought
upon me and upon my kingdom a great sin? And his wife said
to him, If Jehovah had wished¹ to kill us he would not have
taken¹ from our hand a burnt offering. And the woman went out
to meet the captain of the king's host and she said, Turn in² my
lord, turn in unto me, fear not; and he turned in unto her to the
tent. And Jehovah said unto his servant, Take all the heads of
the people and hang them up for Jehovah before³ the sun that
the fierceness of the anger of Jehovah may turn from Israel. And
it shall be if thou shalt at-all-forget⁴ Jehovah thy God and go-
after other gods and serve them, I testify¹ against thee this day
that ye shall surely-perish.⁴

¹ Perfect. ² סור. ³ נָנַד. ⁴ Infm. abs.

§ 41. NOUNS FROM 'AYIN VAV AND YOD.

First declension. See § 18.

1	קָם (<i>qavam</i>)	<i>plur.</i>	קָמִים <i>cons.</i>	קָמִי; <i>fem.</i> קָמָה
2	מָת (<i>maneth</i>)	"	מָתִים "	מָתִי &c.
3	מָוֵב (<i>tawob</i>)	"	מָוֵבִים "	מָוֵבִי &c.
4	סָוֹר (<i>sawur</i>)	"	&c. "	&c.
5	שָׁיִם (<i>sayim</i>)	"	&c. "	&c.
8	מָקוֹם (<i>maqnam</i>)	"	מָקוֹמוֹת &c.	
	מָנוֹחַ (")	"	מָנוֹחִים &c.	
	מָנוּחַ	<i>fem.</i>	מָנוּחָה (מָנוּחָה), מָנוּחָה ('ayin yod).	

Second declension. See § 29.

	A class.			I class.	U class.	
abs.	אֹר	שׁוּר	מָוֹת	none	שׁוּק (שׁוֹק)	סוּם
cons.	אֹר	"	מוֹת (i. e. מָוֹת)	"	"	סוּם
suff.	אֹרִי	"	מוֹתִי	"	"	סוּמִי
plur.	אֹרִים	שׁוּרִים	מוֹתִים	"	שׁוּקִים	סוּמִים
cons.	אֹרִי	שׁוּרִי	מוֹתִי	"	שׁוּקִי	סוּמִי
	(light)	(ox)	(death)	"	(horse)	(street)

	A class.			I class.	U class.	
abs.	אֵיד	וֵית	חֵיל	גֵּיל	none	
cons.	אֵיד	וֵית (i. e. וֵית)	חֵיל	&c.	"	
suff.	אֵיִד	וֵיתִי	חֵילִי	"	"	
plur.	&c.	וֵיתִים	חֵילִים	"	"	
cons.		וֵיתִי	חֵילִי	"	"	
	(calamity)	(olive)	(force)	(joy)		

1. *First declension.* The forms 1—5 being contracted, § 9, have unchangeable vowels. The form 8, with *m* preformative, has usually *ô* in the last syllable (or *i* from 'Ayin Yod), which, with inflectional additions, may remain or change to *û*. This change is usual in fem. Comp. perf. Niph.

2. *Second declension.* In some words the monosyllabic form has been retained, the diphthongal sounds *aw ay* becoming *ô ê*, § 9. 1 Rem. *b*, as אֹר (אֹר), אֵיד (אֵיד). This shorter form appears in all the constructs; and is, of course, *regular* with suffixes. § 29.

The monosyllabic form is the common one even in the *abs. plur.*; but occasionally the plural assumes the pretonic *ā* as in ordinary *segholates*.

In other words of 1st class the dissyllabic form of the *segholate* has been reached; and in 'Ayin Vav forms, the influence of the *w* broadens the primary vowel to *ā*, as מָוֹת; while in 'Ayin Yod forms the *y* makes the furtive vowel *i*, as וֵית.

Naturally, § 9, there are no 2nd class forms with *w* nor 3rd class forms with *y*.

3. *Third declension.* In this class of stems the later participial development *qôṭēl*, § 30, has not yet been reached.

The participles remain of the forms cited above under first declens. A few cases occur which seem to shew the beginnings of a transition to the newer forms, e. g. קום 2 Kings 16. 7; בום Zech. 10. 5; comp. Is. 25. 7; Ps. 22. 10; Ps. 71. 6.

WORDS FOR PRACTICE.

death	מָוֶת	and so: midst	בְּתוֹךְ, evil	אָוֶן.
light	אֹר	„	thorn	קוֹץ, voice
			generation	דּוֹר <i>im</i> and <i>oth</i> , bird,
			Like	שׁוֹר,—thorn
horse	סוֹס	„	whelp	גּוֹר, spirit
			Like	שׁוֹק,—pot
olive	זַיִת	„	ram	אֵיל, wine
force	חַיִל	„	eye	עֵין <i>oth</i> , colt
calamity	אֵי	„	egg	בֵּיץ <i>pl.</i> , bosom
joy	גִּיל	„	vanity	רִיק, judgment
				שִׁיר, song

Many words have some irregularity:—

house	בַּיִת	<i>pl.</i> בָּתִּים probably	<i>bâtîm</i> .
eye	עֵין	<i>du.</i> עֵינִי <i>pl.</i> עֵינַיִם	<i>wells.</i>
night	לַיִל	more usually	לַיְלָה, where <i>ah</i> is acc. termination; <i>cons.</i>
			לַיִל <i>pl.</i> לַיְלוֹת.
day	יוֹם	<i>pl.</i> יָמִים (—יָמִים) § 9.	This word is very irregular in treating its <i>â</i> as merely tone-long.

(The word ראש *head* probably=ראש i. e. ראש, *plur.* ראשים.)

EXERCISE. TRANSLATE.

And they heard the voice of Jehovah walking in the midst of the trees (*sing.*) of the garden and the man and his wife hid-themselves. Behold I am old I know not the day of my death. In those days there-was-not a king in Israel, every man did¹ the thing upright in his own eyes. Ye shall not die for God knoweth (*part.*) that, in the day of your eating of the tree, then (*vav conv. perf.*) your eyes shall be opened. And Noah awoke from his wine and knew what his younger (little) son had done to him. And the prophet said unto her, And thou, arise, go to thy house, when thy feet come to-the-city, then (*vav conv.*) the boy shall die. And he

¹ יַעֲשֶׂה *impf.* § 46.

offered the *rām* of the burnt-offering and the priests, the sons of Aaron,¹ leant their hands upon the head of the ram. And the men feared to return to their houses. Arise (*f.*), shine, for thy light is come and the glory of the Lord is risen upon thee; for the abundance of the sea shall be converted² unto thee and the forces (*sing.*) of the gentiles shall come unto thee.

¹ אֲהֵרֹן.

² Niph. הִפֵּךְ.

§ 42. DOUBLE 'AYIN VERBS.

Verbs *Double 'Ayin* so entirely resemble in their inflection verbs *'Ayin Vav*, that it is best to treat them immediately after this class:—

1) As in verbs *'Ayin Vav* the stems are monosyllabic, except where an unchangeably long vowel or double letter in the form requires the presence of a third stem-letter, e. g. participles and infin. abs. Qal, Pi'ēl, Pô'ēl &c., as קָבַב, סֹבֵב, סָבַב.

The vowels are those of the regular verb except that in Hiph. the vowel has not risen to *i* but remains *ē* (or *a*); see § 27 Rem. *a*; e. g. Niph. נָסַב, Hiph. הִסָּב.

2) Again, the stems being monosyllabic, the preformative letters stand in open pretone and have tone-long vowels, precisely as in *'Ayin Vav*, as impf. Qal יָסַב.

3) The double letter shews itself with all inflectional affirmatives; and the tone (except in participles) is on the penult,¹ as נָסַב *f.* נִסְבָּה.

4) Before the affirmatives beginning with a consonant a vowel is inserted, viz. in the perfects *ô*, and in the impff. and related parts, *é*, as קִסְבוּתָּ.

5) The tone-long *ē* *ō*, which under the tone maintained themselves before the double letter, when they lose the tone become the sharp *i* *u*, (See Table § 6. 3.), as 2 pl. fem. imper. קִסְבִּינָה.

6) The regular Intensive is quite common. Other forms

¹ There are exceptions to this law about the place of tone, particularly in parts with vocalic terminations.

of the Intensive are *Pô'el*, and *Pilpêl*, which are also much in use. See § 26. Rem. c.¹

Rem. a. *Stative verbs*. The stative *ê* of perf. Qal is always sharpened to *a* (see § 22 Rem. b); a very few perff. appear with *ô*, Gen. 49. 23, Job 24. 24. In impf. final *a* and preformative *i* (i. e. *ê* in open pre-tone), are regular, as קָלַי, or with first rad. doubled מָלַי, Gen. 16. 4; 47. 19, Deut. 19. 6, Is. 7. 4, Gen. 21. 11.

Rem. b. In Niph'al *â* is the ordinary preformative vowel, but *i* (*ê* when prolonged) also appears. Ez. 25. 3, Mal. 2. 5, Is. 57. 5. The final *ê* of Niph. is usually sharpened to *a*; but *ê* is found, and even extends itself to the perf. and part, Is. 49. 6, 1 Sam. 15. 9, Ps. 68. 3.

By imitation of verbs *'Ayin Vav* the Niph. has occasionally *ô* throughout; and it may be remarked in general that the two classes *'Ayin Vav* and *Double 'Ayin* shew an inclination to adopt forms from one another. 1) In impf. *û* appears, Is. 42. 4, Prov. 29. 6. 2) In *niph. o*, Is. 34. 4, Am. 3. 11, Ez. 29. 7. 3) In hiph. *î*, Ps. 33. 10, Jud. 3. 24.—The perf. hiph. is often in *a*, Is. 8. 23, 2 K. 23. 15; so with gutt. Deut. 28. 52.

WORDS FOR PRACTICE.

to plunder	בז	to roll	גל	to be light	קל st.
to be hot	חם st.	to curse	אר	to measure	מד
to pity	חן	to hold a feast	חג	to be bitter	מר st.
to be evil	רע st.	to destroy	שם (1)	to begin	חל Hiph.
to turn	סב (1)	to be soft	רך st.	to be silent	דם 1
to be ended	תם 1	to curse	קב 1	to tingle	צל st.
to be trodden	רד st.	to waste away	מק Niph.		

Note. Verbs marked 1 double the *first* radical.

¹ As in *'Ayin Vav* verbs the question may be raised whether these verbs be properly biliteral stems shewing an impulse towards trilateralism which gratifies itself in the duplication or repetition of the second stem letter, or whether they be real trilaterals now undergoing a process of contraction. If the second hypothesis be adopted, the contractions may be explained by considering the *second* radical a weak letter and applying to it the laws 2, 3 of § 9.

Several considerations, however, are in favour of the other hypothesis, which is more natural in itself: 1) Sometimes the duplication of the 2nd radical does not appear, even under inflection, as, perf. תָּמַנְוּ for תָּמַנְוּ, impf. יָמַנְוּ for יָמַנְוּ. And 2) on the other hand the impulse towards strengthening the stem by trilateralism often finds satisfaction in dupli-

EXERCISE: PARSE THESE WORDS.

בִּזְנוֹנוֹ, קָלוֹ, וְחֻצָּתָם, אָאָר, וְיָדָן, גָּל, תָּרַע, בָּזֹז, לָקַב, וְנָקַל
 וּנְמִקָּתָם, יָמַד, הַשְׁמָלוֹת, הַתַּמּוֹ, תָּדוּם, אָקַב, וְיִתְמּוֹ, תָּתוּם:
 אֲנִי אֶעֱבִיר בְּלִטְיָבִי עַל־פְּנֵיךָ וְחִפְתִּי אֶת־אֲשֶׁר אֵין וְרִחַמְתִּי
 אֶת־אֲשֶׁר אֲרִיחִם: 2 הַחֹל דָּאָדָם לָרֵב בְּאֶרֶץ וּבְנוֹת יְלָדָיו לָהֶם;
 3 וַיִּזְרַד אֶת־דָּעָם אֶל־הַפִּימִים וַיֹּאמֶר יְהוָה אֶל־בְּרָדְעוֹן כֹּל אֲשֶׁר
 יֵלֶךְ בְּלִשׁוֹנוֹ מִן־הַפִּימִים כָּאֲשֶׁר יֵלֶךְ הַפֶּלֶב תִּצְיֵג אוֹרוֹ לְבָד וְכֹל
 אֲשֶׁר־יִכְרַע עַל־בְּרָכְיוֹ יִלְשָׁתוֹת: וַיְהִי מִסְפָּר הַמְּלַקְקִים בֵּינֵם
 אֶל־פִּיָּהֶם שְׁלֹשׁ מֵאוֹת אִישׁ וְכֹל יָתֵר הָעָם פָּרְעוֹ עַל־בְּרִיָּהֶם
 לְשָׁתוֹת מַיִם: 4 וַהֲאָמַר אֶל־יָדָן אֶל־תִּקְרָאנָה לִי ³נַעֲמִי ⁴קָרָאן
 לִי מָרָא כִּי הִמַּר שִׁדִּי לִי מָאֵד: אֲנִי מִלְּאָה הִלַּכְתִּי וְרִיקָם
 הִשְׁבֵּנִי יֵהִי לָמָּה תִּקְרָאנָה לִי נַעֲמִי ⁵וַיִּרְדָּה עָנָה בִּי וְשִׁדִּי
 הָרַע לִי:

¹ Inf. Cons. שָׁתָה to drink § 44.² See פָּה Table of Irreg. Nouns.³ No'ōmi.⁴ Defective spelling.⁵ Circumstantial Clause,—in which the order is: *vav*, then *subject*, and last *predicate*. *Vav* would be translated here "when".

§ 43. NOUNS FROM DOUBLE 'AYIN VERBS.

These lines from Table § 6. 3 may be repeated:—

Vowels in final accented shut syll.	\bar{a} (a) \bar{e} \bar{o}
" unaccented "	a e o
" non-final sharp (before double letter)	a i u

First declension.

sing. mas.	קָל	תָּם	רַע	מַסֵּב	מָסָךְ
fem.	קָלָה	תָּמָה	רָעָה		
plur. mas.	קָלִים	"	"	מַסָּבִים	c. מָסָךְ
fem.	קָלוֹת	"	"	מַסָּבוֹת	&c.
	(light)	(perfect)	(evil)	(circle)	(curtain)

cation of the *first* stem-letter, as, impf. יִפֹּב, impf. Hiph. יִפְּבֹ. This method of giving strength to these short stems is the ordinary one in Aramean. See the Paradigm. On either hypothesis the occurrence of full trilateral forms like those of the regular verb may be looked for.

Second declension.

	A class.		I class.		U class.
<i>abs., cons.</i> (accented)	עַם	הָר	סֶף	צֶל	חֶק
(unaccented)	עַם-			צֶל-	(חֶק-
<i>suff. &c.</i>	עַמִּי	הָרִי	סִפִּי	צִלִּי	חֶקִּי
<i>plur.</i>	עַמִּים	"	"	צִלִּים	חֶקִּים
	(עַמְמַיִם)	(הָרִי) (c.)	"	(צִלִּים) (c.)	(חֶקֶי) (c.)
	(people)	(mountain)	(threshold)	(shadow)	(statute)

1. The Tone affects the vowels as shewn in the Table. In final accented syllable \bar{e} \bar{o} are invariable, but the sharp a is more common than \bar{a} .

2. There are few words of the *first declension*, and, with one or two exceptions, as מַרְוֵה *marrowy*, the unaugmented words are all of the form $a—a$, § 18. Such words, however, as *people*, *mountain*, &c. may perhaps with as much propriety be classed with the first as with the second declens.

The vowel under m preformative is sometimes lost, and sometimes preserved.

3. As in the verb the words develop the double letter under inflection; but the place of the tone is regular.

4. In the *second declension* the plur. abs. is generally of the same form as other inflected parts, but sometimes the pretonic \bar{a} appears, as in ordinary *segholates*.

The letter is very rarely written twice in the sing., נָלַל from לָ Job 20. 7. Comp. 40. 22, Gen. 14. 6.

Rem. *a*. The effects of gutturals are seen in the words *evil* and *mountain*.

Before the double letter a may be thinned to i . In some cases, e.g. סֶף, it may remain doubtful whether the i be due to this cause, or whether the a of the abs. be not due to the Tone, § 10. 5 Rem., the word being of the second class.

Rem. *b*. This class of words can best be distinguished from other classes by a knowledge of derivation; but it may be observed that:—
a) words of this class ending in a sound have usually short a , while the words of other classes which they resemble, as יָד *hand*, § 18, קֶם *standing*, § 41, have \bar{a} ; b) words of this class ending in e sound are distinguished from *segholates* of 'Ayin Yod like אֵיךְ, § 41, by wanting *yod*. They quite agree in form with words like מֶת, § 41, which,

however, are not a numerous class; c) words of this class ending in *o* sound are distinguished from adj. and segholates of 'Ayin Vav like מִזֶּבֶחַ and קֶזֶל, § 41, by wanting *vav*.

WORDS FOR PRACTICE.

light	קָל	and so:	weak דָּל, fine דֶּק, bitter מָר, living חַי, cold קָר, hot חֵם.
people	עַם	„	hill הָר, garden גֶּן, prince שָׂר, ox פָּר, palm (hand) כַּף.
shadow	צֶל	„	heart לֵב, mother אִם, end קֵץ, arrow חֵץ, with (prep.) אֵת, עם.
statute	חֹק	„	bear דָּב, tambourine תָּבַח, all כָּל, yoke עֹל, strength עֹז, heat חֵם, cold קָר, statute חֹק.

they called his name Sheth { קראו את־שְׁמוֹ שֵׁת
 „ קרא
 „ נקרא

Rule. The indeterminate subject (Engl. *they*) may be expressed: a) by the third pers. plur.; or b) by the third sing.; or c) by the passive voice,—in the last case the Pass., used impersonally, still retains the government of the Act.

bless me, even me	יְבָרְכֵנִי גַם אֲנִי
thy blood, even thine	דָּמְךָ גַם־אַתָּה
to Sheth, even him	לְשֵׁת גַם־הוּא

Rule. When the Personal Pronoun is repeated for the sake of emphasis, it is repeated in the separate or simple form.

EXERCISE. TRANSLATE.

And her mistress was despised (light) in her eyes. God thou shalt not despise (*pi'el*) and a prince among (in) thy people thou shalt not curse. And thou shalt put the whole upon the palms of the priest and upon the palms of his sons. Comfort ye my people, speak to (upon) their heart, and cry unto them that their warfare is fulfilled (full). Our end draws near (*perf.*), our days are full. Plead with your mother, plead, for she is not my wife,

¹ When the accent falls on the third radical of בָּרַךְ the ך is pronounced with *Haṭ pathah*.

and I am not her husband. Thou shalt fall upon the mountains of Israel, thou and all the peoples that are with thee. A child has been born (*pu'al*) to us, a son has been given to us, and they have called (*sing.*) his name With-us-God.¹ And the captain of the host sent messengers to the king saying: Make thy covenant with me, and behold my hand *shall be* with thee to turn-round² unto thee all Israel. And he came into his house displeased and he lay down on his bed and turned away² his face and did not eat bread. Arise, go down to meet the king of Israel and thou shalt speak unto him saying, Thus saith the Lord, In the place where the dogs licked the blood of Nabôth shall the dogs lick thy blood, even thine.

¹ לָאֵל. ² Hiph. נָסַח.

§ 44. LAMED HE (LAMED VAV AND YOD) VERBS.

The *He* in this class of verbs is not a radical, but a mere vowel sign.

The stems are properly לָח and לָי, though forms with *yod* have acquired such a preponderance that only a few traces of stems with *vav* now appear.

1. When the third radical is final it unites with the characteristic vowel, and forms a sound which in all cases is represented by the letter ה, except in the pass. part. Qal, in which *yod* is written after *û*:—

- a) This sound is in all perff. *ā*, *qameç*. § 28. 1.
- b) in impff. and participles the broad *ē*, *ş'ghol* (from *dy*);
- c) in imperr. the closer *ē*, *çere* (from lighter *dy*);
- d) in infin. abss. the ordinary vowel of the regular verb;
- e) while in infin. conss. the fem. *t* has been added, making the termination *ôth*.

2. When the third radical is not final but stands under inflection:—

1) After a vowelless consonant it surrenders its vowel to the consonant and disappears, § 9. 2, לָיָהּ—לָיָהּ (or, it may be held to lose itself in the following vowel).

2) At the end of a syllable it is silent after the preceding vowel, § 9. 1. Now this vowel being in all cases *a*, the diphthongal *ay* arises:—

- a) This *ay* most naturally becomes *ê*, which prevails exclusively in perf. pass., as *Pu.* נָלִיתָ;
 b) but *ê* in parts much used may be thinned to *i*, which in perf. Qal is found exclusively, and in other perf. alternatively with *ê*, as *Qal* נָלִיתָ;
 c) in the accented syll. before *nāh* of imperf. and imper. *ay* becomes *é* (s^ghol), as נָלִינָה.

Rem. a. For traces of forms לָו the Lexicon or Concordance may be consulted on the roots שָׁלוּ and שָׁלַח, עָנָה, נָאָה, שָׁחָה &c. and their derivatives.¹

Rem. b. The 3 s. f. is sometimes נָלָת, but usually it assumes the second fem. termination, as in Parad., Lev. 25. 21; 26. 34, Jer. 13. 19.

The infin. abs. is occasionally spelled נָלִי, Gen. 28. 28.

The infin. cons. sometimes wants the fem. termination, as נָלָה, rarely spelled נָלִי, Gen. 48. 11; 50. 20; 31. 28. The termination *ôth* may also be explained as from *wath*, or *yath*.

Rem. c. The thinning of *ê* to *i* is said to be universal before *nū* of 1 pl., and almost universal before *tem* of 2 pl. The third rad. *yod* occasionally remains consonantal, esp. in pause and before term. נָ, as חָסִיו Deut. 32. 37; 8. 13, cf. Ps. 57. 2, Is. 17. 12; 21. 12; 41. 5.

The verb שָׁחָה (שָׁחוּ) to bow down forms a very common hithp'al, הִשְׁתַּחֲוָה, יִשְׁתַּחֲוֶה, vav conv. וַיִּשְׁתַּחֲוֶה Gen. 18. 2, plur. 42. 6 &c. cf. Gen. 21. 16.

Rem. d. In perf. with *vav conv.* the accent is not usually thrown forward.

On suffixes see next § and the Paradigm.

WORDS FOR PRACTICE.

to be	הָיָה	to build	בָּנָה	to reval, open	נָלָה
to do	עָשָׂה	to cover	כָּסָה <i>Pi.</i>	to see	רָאָה
to acquire	קָנָה	to increase	רָבָה	to be fruitful	פָּרָה
to count	מָנָה	to drink	שָׁתָה	to command	צִוָּה <i>Pi.</i>
to weep	בָּכָה	to conceive	הָרָה	to rule	רָדָה
to blot out	מָחָה	to go up	עָלָה	to smite	נָכָה <i>Hiph.</i>

he commanded the man to eat לֵאמֹר אֱכֹל

" " " not to eat לֵאמֹר לֹא תֵאכַל " "

¹ The forms of this class of words are perhaps to appearance most easily explained on the assumption that the stems are trilateral with a weak letter *w* or *y* as third radical. The explanation will not differ materially if the stems be considered biliteral with a vocalic termination, *ū* *i*. On

EXERCISE. TRANSLATE.

אֶלֶּה חֲלֻדֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהַבְרָאָם בְּיוֹם עֲשׂוֹת יְהוָה אָרֶץ
 וְשָׁמַיִם: 2 וְהָיִיתִי נֹעַ וְנֹד בָּאָרֶץ וְהָיָה כָּל-מַצְאֵי יְהִרְגֵנִי:
 3 לֹא אֶסֶת עוֹד לְהַכּוֹת אֶת-פְּלִי־יָדִי בְּאֲשֶׁר עָשִׂיתִי: 4 פָּרוּ וּרְבוּ
 וּמִלֵּאוּ אֶת-הָאָרֶץ: 5 וְהָיָה יָבֵעֲנִי עֵנָן עַל-הָאָרֶץ וְנִרְאָתָהּ
 הַקֶּשֶׁת בְּעָנָן: וְהָיָתָה הַקֶּשֶׁת בְּעָנָן וְרֵאִיתָהּ לְזִכָּר בְּרִיתִי:
 6 שֵׁאֵל נָא עֵינֶיךָ וּרְאֵה כִּי אֶת-פְּלִי־הָאָרֶץ אֲשֶׁר אָתָּה רֹאֶה לָּךְ
 אֶתְנַנָּה: וְשָׁמַתִּי אֶת-זִרְעֶךָ בְּעֶפְרָ הָאָרֶץ אֲשֶׁר אִם יוֹכַל אִישׁ
 לְמַנּוֹת עֶפְרָ הָאָרֶץ בָּם זִרְעָה יִמְנָה: 7 וַיֹּאמֶר פְּרָעָה לָּךְ מִצְלִי
 הַשָּׁמַיִם לָךְ אֶל-הַסֶּסֶת רְאוֹת פָּנֶי כִּי בְיוֹם רְאוֹתָהּ פָּנֶי תָמוֹת:

Behold I rain (*part.*) upon the earth and I will blot out all that I have made from-upon the face of the ground. Behold thy maid is in thy (*f.*) hand, do to her the *thing* good in thine eyes. And they left off building the city. And his sons took a (the) garment and covered the nakedness of their father, and the nakedness of their father they did not see. I am not able to do *anything* until thou come thither. And the waters increased very *much* and the ark went upon the face of the waters, and the heads of the mountains were covered. I have commanded thee not to eat of the tree which is in the midst of the garden lest thou die. For thou Lord of hosts, God of Israel, hast opened the ear of thy servant saying, A house will I build for thee. And he sent forth a (the) dove to see whether¹ the waters were lightened² from-upon the face of the ground. And it came to pass when he saw her that³ he rent his clothes and said, Alas my daughter thou hast-

¹ הַ particle § 49.² Perf. קל.³ Vav conv.

this latter hypothesis, *ai* has to be substituted for *ay* in the above rules; and forms like גָּלִיו for גָּלִי and others, in which *y* is mobile, must be considered secondary, while on the first hypothesis they are remains of the primary formations. The same thing may be said here as was said in *note* regarding verbs ע"ו, § 40.

¹ When a letter is written twice and the first of the two has *sh'va vocal* it is written in the best Edd. with *Hat. path.* as above. The word הִגְנִי § 49 is excepted from this law.

indeed-brought-me-low,¹ for I have opened² my mouth unto the Lord and I cannot go-back. And he said unto the children of Israel, *At-evening*³ (*acc.*) then (*vav conv.*) shall ye know that Jehovah hath brought you out from the land of Egypt, and *in-the-morning* (*acc.*) then shall ye see the glory of the Lord.

¹ Hiph. and *inf. abs.* ² פָּתַח. ³ The *modal accus.* embracing all definitions of *time, place, measure*, and in general all expressions defining the *mode* of the verbal action.

§ 45. APOCOPATED FORMS AND NOUNS OF VERBS LAM. HE.

1. The *Jussive* or shortened *impf.* and the *imper.* in verbs *Lam. He* is formed by loss of the final vocalic syllable (*He* and vowel sign); and hence is often called the *Apocopated impf. &c.* The contraction occasions some alterations within the word. Thus:—

<i>impf. qal</i>	יָגֵל	<i>apoc.</i> (יָגֵל=) יָגֵל or יָגֵל=יָגֵל or יָגֵל. § 29.
<i>impf. hiph.</i>	יִגְלֶה	" (יָגֵל=) יָגֵל=יָגֵל. § 29. § 5. Rem. <i>d.</i>
<i>imper. hiph.</i>	הִגְלֵה	" (הִגְלֵה=) הִגְלֵה.
<i>impf. niph.</i>	יִגָּל	" יָגֵל.
<i>impf. pi.</i>	יִגְלוּ	" יָגֵל. § 5. Rem. <i>d.</i>
<i>imper. pi.</i>	יִגְלוּ	" יָגֵל.
<i>impf. qal, hiph.</i>	יִשְׁעַל	" יָשַׁע, יָשַׁע &c.
<i>impf. qal</i>	יָרָא	" יָרָא &c. With <i>vav conv.</i> 3 s. m. alone נִרְאָה; 3 <i>f.</i> נִרְאָה, 1 <i>c.</i> נִרְאָה.

Rem. These contracted forms are used with *vav conv.*, though full forms with *vav* are not uncommon. The forms *יָשַׁע, יָבִיחַ, יָשַׁב* &c. with no helping vowel are possible only when last letter is a mute (§ 5 Rem. *d.*, end), otherwise the forms *יָגֵל* or *יָגֵל* must be used.

2. The common verb *הָיָה* to *be*, has some irregularities,—which may be given:—

- 1) The gutt. when initial takes *hat. s°ghol*, as *imper. הָיָה*.
- 2) With *any* prefixed letter the gutt., when without a vowel, takes simple *sh°va*, and the prefix *hireq*, as *impf. הָיָה*.
- 3) Apocopated *impf.* is (יָהִי=) יָהִי, יָהִי, יָהִי &c. See nouns of 2nd declens.

The verb *חיה* *to live*, has mostly the same peculiarities.

Rem. *Vav* before the imp. sing. takes — as *חַיֶּה*, and of course *חַי* in 1st sing. impf., *חַיֶּה*. The preform. letter always takes *Metheg*.

3. Nouns from verbs *חיה*.

First and third declensions.

<i>abs.</i>	מִקְנָה	קֹנֵה	עֵלֶה	שָׂדֵי	יָפָה	<i>fem.</i> יָפָה
<i>cons.</i>	מִקְנֶה	קֹנֶה	עֵלֶה	שָׂדֵי	יָפָה	יָפָה
<i>suff.</i>	מִקְנִי		עָלִי			
3 <i>m.</i>	מִקְנֵהוּ		עֲלֵהוּ			
3 <i>f.</i>	מִקְנֶהָ		עֲלֶה—לָהּ			
<i>pl.</i>	מִקְנֵי		עֲלֵי		יָפִים	יָפֹת
<i>cons.</i>	מִקְנֵי		עֲלֵי		יָפִי	יָפֹת
	(possession)	(possessor)	(leaf)	(field)	(fair)	(fair)

Second declension.

	A class.	I class.		U class.	
<i>abs. sing.</i>	אֶרֶץ (קֶצֶו)	גְּדִי פֶרִי	פֶּתִי	חֲצִי	חֵלִי אֶהוּ
<i>pause</i>	"	גְּדִי פְרִי	&c.	חֲצִי	חֵלִי
<i>afform.</i>	אֶרֶץ אֶרֶץ	קֶצֶוֹ פֶּרִי		חֲצִיו	חֵלִיו
<i>plur.</i>	אֶרֶצִּים	גְּדִיִּים	פֶּתַיִם		חֲלָיִים
<i>cons.</i>	קֶצֶוֹ קֶצֶוֹת	גְּדִי			
	(lion) (end)	(kid) (fruit)	(simple)	(half)	(sickness) (waste)

First and third declensions. 1) The vocalic sound at the end of these words is the broad *ṣ^ghol*, which becomes the closer *çere* in the construct. Comp. the relation of the impf. and imper. in the verb.

2) The vocalic termination is absorbed in the vowel of the affirmative.

3) The final *e* sound naturally admits the suffixes *hu*, *ha* &c. of 3 pers. In 3 m. s. *éhu* is found exclusively; in 3 f. besides *éha* there may be *āh*.

Rem. Sometimes the vocalic termination is written with *yod*, in which case the cons. and suffixal forms of sing. and plur. noun coincide in spelling, as *מִקְנֵיךָ* *thy cattle* sing., *שְׂדֵינוּ* *our field*; compare Gen. 1. 21 (a sing. defectively written).

Second declension. 1) In these *segholates* the fundamental vowels sounds generally appear, *i* taking the tone, which *u*,

however, is unable to bear. The regular form, as בָּכָה *weeping*, is rare.

2) When any affirmative is appended the vowel as in other segholates removes to the first syllable.

3) In the plur. *yod* is sometimes softened into 'aleph before another *yod*; and in the *cons.* the pretonic *ā* many times remains.

Rem. a. On account of the thinning of *a* to *i*, which was to be expected in these weak words, it is hardly possible to say whether such words as *fruit* &c. belong to the first or to the second class. See Add. Notes.

Rem. b. The short words *hand*, *blood* &c. which follow in their inflection the *first* declension, and the words *son*, *name* &c. which follow the *third*, appear to be contractions of forms derived from stems ל"ה. The words אָב *father*; אָח *brother, fem.* אחות *sister*; חָם *father in law*, &c., are also shortened forms belonging to this class of stems; in which, however, the rejected letter generally appears under inflection. See Table of Irreg. Nouns.

WORDS FOR PRACTICE.

work מַעֲשֶׂה	appearance מַרְאֶה	cattle מִקְנֶה	cheek לָחִי
beauty יָפִי	captivity שְׁבִי	affliction עָנִי	shepherd רֹעֶה
friend רֵעָה	butler מַשְׁקֶה	covering מְכַסֶּה	butlership מַשְׁקָה
and they spake to one another		וַיְדַבְּרוּ אִישׁ אֶל-רֵעֵהוּ	
		אֶל-אֶחָיו	
and they smote one another		וַיִּכּוּ אִישׁ אֶת-אֶחָיו	
and they (f.) clave to one another		וַתִּדְבַּקְנָה אִשָּׁה בְּאָחוֹתֶיהָ	
		בְּרַעֲיוֹתֶיהָ	

EXERCISE. TRANSLATE.

וַיָּבֹא אַבְרָם אֶל-לִהְיֶה וַיֹּאמֶר וַיִּתְּנָהּ וַיִּתְּנָהּ וַיִּתְּנָהּ
בְּעֵינֶיהָ: 2 אָמַר יְהוָה לְאַבְרָם הִתְחַלֵּץ לְפָנַי² זֵה־יְהוָה תָּמִיד
וַיִּקְרָא אֶת-בְּרִיתִי לְהַיּוֹת לָהּ³ לְאַלְהִים: 3 וַיִּסֶּר נָח אֶת-מִכְסֶּה

¹ Hagar. ² Imper. here expresses the consequence=and (so) thou shalt be. ³ This contraction takes place with the three prepp. *b*, *k*, *l* and conj. *v*. The contraction does not take place when the noun is in the *sing*.

הַתְּבָה וַיֵּרָא וַהֲזֵה חֲרָבוֹ פָּנָי הַתְּאֲדָמָה: 4 וַיֵּשֶׁע לֵב פָּרִם וַיִּשְׁתָּה
מִן־הַיַּיִן וַיִּשְׁכָּר וַיִּתְחַבֵּל בַּחוּךְ: 1 אֶהְלֵה: 5 יָפֹת אֲלֵהִים 2 לְיָפֹת
וַיִּשְׁכַּן בְּאֶהֱלֵי שָׁם: 6 נָטָה יָדָהּ וַהֲעֵל אֶת־הַצְּפִרְדָּיִם: 7 וַיְהִי
רִיב בֵּין רֵעִי מִקְנֵה אֲבָרָם וּבֵין רֵעִי מִקְנֵה לֹוֹם וַיֵּאמְרוּ אִישׁ
אֶל־רֵעֵהוּ אֶל־נָא חָדָי מְרִיבָה בֵּינִי וּבֵינָךְ: 8 וַיֵּרָא יְהוָה אֶל־
אֲבָרָם וַיֵּאמֶר לְזִרְעֲךָ אֲמֵן אֶתְּחַאֲרֹץ הַזֹּאת וַיָּבֶן שָׁם מִזְבֵּחַ
לַיהוָה תִּנְרָאָה אֵלָיו:

¹ For this suffix see § 2. 3. 3), § 19. ² Japhet; Shem.

And I saw in my dream and behold seven good cows and they stood upon the bank of the river. And the man of God stretched out his hand and brought up the frogs as the Lord had commanded him; and Pharaoh saw the plagues and he feared *with* a great fear. And Adam knew his wife and she conceived and bare Qayin; and she conceived again and bare his brother Hebel, and Hebel was a shepherd of flocks; and it came to pass when they were in the field that Qayin rose up against (unto) his brother and slew him. And his daughters spake one to another saying, Let us make our father drink wine; and he drank and was drunken. Walk thou before me and be perfect. And God opened her eyes and she saw a well of water, and she went and filled the bottle with-water¹ and made the boy drink. And the captain of the host said, Who *ever* shall smite Qiryath Sēpher and take it, then (*vac conv.*) I will give him my daughter to wife. And the watchmen saw a man coming out of the city and they said unto him, Shew-us the entrance of the city and we will deal mercifully with thee;² and he shewed-them the entrance of the city, and they smote the city with the edge of sword but the man they let go; and he went into the land of the Hittim and built a city and called its name Lûz.

¹ Acc. ² עָשָׂה חֶסֶד עִם.

Note on doubly weak and defective verbs.

1. Many verbs have more than one weak letter. They are mostly ^{ל"ו} or ^{ל"ה} with some other peculiarity. Some common verbs are these:—

1) ^{ל"א} and ^{פ"ן} ^{ד.} ^{נָשָׂא} to lift, impf. ^{נָשָׂא}, pl. ^{נָשְׂאוּ} (§ 7 note 1); imp. ^{נָשָׂא}, suff. ^{נָשְׂאוֹנִי}, ^{נָשְׂאוֹהִי}; inf. c. ^{נָשְׂאת}, ^{נָשְׂאת} &c., but ^{נָשְׂאת}, rarely ^{נָשָׂא}.

- 2) ל"ל and פ"ו. יֵצֵא *go out*, impf. יֵצֵא, imp. יֵצֵא, inf. c. יֵצֵא, לֵצֵא. Hiph. הוֹצִיא, הוֹצִיאָה &c.

3) ל"א and ע"ו. בוא *to come*, perf. בָּא, בָּאתָ &c., impf. יָבוֹא, inf., imp. בּוֹא, part. בָּא. Hiph. הֵבִיאָה, הֵבִיאוּ &c., but usually הֵבִיאתָ &c. before suff.

4) לָ"ה and פָּ"ן. נָטַח to stretch, impf. יִטֵּחַ, apoc. יָט, Hiph. נָטַח to smite, impf. יִטֵּחַ, apoc. יָט, imp. יִטֵּחַ, inf. הִטֵּחַ, part. מִטֵּחַ.

5) לָ"ה and מ"א. אָבָה *be willing*, impf. יֵאָבָה, apoc. אֶל-תֵּבָא. Pr. 1. 10. אָלָה *to swear*, apoc. וַיֵּאָל 1 S 14. 24 (אָלָה=יֵאָלָה). Poet. אָתָה *to come*, impf. יֵאָתָה, אָתָה, apoc. וַיֵּאָת Is. 41. 25, cf. Deut. 33. 21.

6) ל"ה and פ"ה ירה *to cast, shoot*, impf. suff. וַיִּרֶם Nu. 21. 30, from ירה, imp. ירה, inf. ירות. Hiph. הִירָה, impf. יִירֶה, apoc. יִירֹר 2 K. 18. 17. יפה *be beautiful*, impf. יִיפֶה, apoc. יִיפֹר Ez. 31. 7, cf. 16. 13.

2. Stems composed of two strong radicals and any of the three weak letters ' , ו , ך , are often allied in meaning. Thus עוּץ , יוּץ , to advise, יָרָא , נָרָא to fear, יָצַב , נָצַב to place, נָפַח , פָּוַח to blow, יָצַם , גָּמַם to cover. Hence one root supplements itself often from another. In many verbs also the forms in Qal have fallen into disuse, and the Qal supplements itself out of the other conjugations.

1) **בוש** *be ashamed*, see Parad. § 40. Hiph. **הביש** reg., and also **הוביש** from **יבש**.

2) טוב *be good*, perf., part., inf. טוב; but impf. יטב, and hiph. יטיב from יטב.

3) הֵלֵךְ *to go*, perf., inf. abs. הֵלֵךְ, part. הֹלֵךְ; impf. יֵלֵךְ, inf. c. לָכֶת, suff. לִכְתִּי, imp. יֵלֵךְ, high. הוֹלִיךָ, from יָלַךְ. Later style forms יֵלֵךְ, impfs and inf. cons. from הֵלֵךְ.

4) יָנַח *to fear*, perf., part. יָנֵחַ; impf. יִנְחֹר, imp. נֹחַ Job. 19. 29, from נָחַח

5) יָכַל *be able*, inf. abs. יִכּוֹל, inf. cons. יִכְלֶה, impf. יֹכֵל (hoph.).

6) **סִיף** *to add*, perf., part., in Qal; liph. **הוֹסִיף** in perf., impf., and inf. An imp. **סִפּוּ** Is. 29. 1, Jer. 7. 21 (from **סָפָה**? cf. Is. 30. 1).

7) קץ *to awake*, only impf. קץ״ in Qal; high. קץ״ perf., impf., imp., infin., from קוץ.

8) **פָּשַׁל** *to fall*, perf., inf. abs., part., in Qal; impf., inf. cons. from Niph.

9) נִגַּשׁ *to draw near*, impf., imp., inf. cons. in Qal, but perf. and part. borrowed from Niph., which has only these two parts.

10) **נָתַח** to lead, perf., imper. in Qal; impf. and inf. cons. in Hiph., which has also perf. twice.

11) **נָקַע** *be alienated*, perf. 3. *f.* **נִקְעָה** Ez. 23. 18, impf. 3. *f.* **תִּקַּע** Jer. 6. 8, from **נָקַע**.

12) **נָתַךְ** to *pour* (intr.), only impf. **נִתְּךְ** in Qal; in Niph. **נִתְּךְ** perf. and part.

13) שָׁתָה *to drink*, in Qal, but Hiph. הִשְׁקָה *to give to drink*, from שָׁקָה.

§ 46. THE TWO VERBAL FORMS, PERFECT AND IMPERFECT.

In § 20 only so much was said regarding the Tenses of the Verb as seemed absolutely necessary for understanding the Exercises. A full discussion of the subject belongs to the syntax; but the sections on the Verb can hardly be closed without some additional notes on the simple verbal forms.

I. *The Perfect.* The Perfect expresses a completed action. 1. Now in reference to *time* such an action may be:—1) one just completed from the point of view of the present (the preter definite); as, Against thee only *have I sinned* חָטָאתִי; exx. Gen. 3. 11 *eaten*, 4. 1 *have gotten*, Ex. 5. 14 *have ye not fulfilled?* Or 2) one completed in the indefinite past (the preter indefinite); as, In the beginning God *created* בָּרָא; exx. Gen. 4. 1 *knew*, Job 1. 1. Or 3) one already completed from the point of view of another past act (pluperfect); as, And God saw every thing that *he had made* עָשָׂה; exx. Gen. 2. 2, 3; 3. 1; 19. 27. Or finally, on the opposite side, 4) one completed from the point of view of another action yet future (the future perfect); as, I will draw for thy camels also until *they have done drinking* בָּלוּ לְשִׁתוֹת; exx. Gen. 48. 6; Mic. 5. 2.

It will make no difference in the usage of the perf. if the completed actions, instead of being expressed absolutely, as in the above sentences, should be conceived and expressed conditionally, or if they should have no existence except in conception: as, (1) O Jehovah my God *if I have done this* אִם עָשִׂיתִי Ps. 7. 4; (3) *If ye had not ploughed with my heifer* חָרַשְׁתֶּם חֲמֹרִי Jud. 14. 18; *Would God that we had died* לוֹ מָתוּ Numb. 14. 2, exx. Judg. 6. 3; Is. 1. 9; (4) *If Jehovah shall wash away* רָחַץ the filth of the daughter of Zion, Is. 4. 4; exx. Gen. 43. 9 &c.

2. The perf. never expresses any action but one conceived as completed, but a difference in the manner of conceiving actions makes the perf. used in several cases where the present is rather employed in English:—1) In the case of

actions of frequent occurrence—actions which *have been* often experienced or observed (perf. of experience); as, The sparrow *findeth* a house מְצָאָהּ (E. V. hath found), Ps. 84. 4; exx. Ps. 10. 3; 33. 13; Prov. 11. 2, 8. This usage is naturally particularly common in comparisons, Job 7. 9; and when general truths are expressed *negatively*, Ps. 15. 3 foll. 2) In the case of the actions or conditions expressed by *stative* verbs, § 22 Rem. *a*. What the language seizes upon in this case is not the fact that the condition expressed by the verb is one that *continues*, but rather the fact that it is a condition that has come into *complete existence* and realization, and hence the perf. is made use of to express it; as, I *know* יָדַעְתִּי that thou wilt be king, 1 Sam. 24. 21; I *hate* שָׂנְאָתִי all workers of iniquity, § 38 Exer.; so, I *remember*, זָכַרְתִּי § 16 Exer. &c.; exx. Gen. 6. 13; 18. 13; 27. 14; 32. 10 (E. V.); Numb. 11. 5; Deut. 12. 31. To this class belongs the verb *to be*, when *am* &c. is expressed. 3) A lively imagination is very apt to conceive things which are really future, especially if their occurrence be certain, as already done, and to describe them in the perf. This happens often in making promises or threats, and in the language of contracts, as, The field *give* I thee נָתַתִּי Gen. 23. 11; And if not, I *will take it* לִקְחָתִּי 1 Sam. 2. 16, exx. Gen. 4. 23; 9. 13; 17. 20; Deut. 15. 6; Ruth 4. 3. This usage is very common in the elevated language of the Prophets, before whom the future lay so clear and certain as to be made the basis of new exhortation (prophetic perf.); Is. 9. 5 foll., 10. 28 foll.

Rem. As the language has no perfect or aorist participle, the perf. itself is used in subordinate clauses which serve for adjectival or participial descriptions. Such clauses should be translated by the participle in English.

The use of the perf. to express momentary actions, and for expressing the sudden, sharp, occurrence of any action, seems a variety of its use in 2. 3), 1 Sam. 2. 16.

II. *The Imperfect*. The impf. expresses an action conceived as *entering upon*, or *going on towards*, accomplishment. 1. Such an action may be:—1) A single action, going on and unfinished in the present (present); as, Whence *come*

ye תבאו Josh. 9. 8; exx. Ex. 5. 15; Jud. 17. 9; Ps. 2. 4. Or 2) A single action going on in the past, the two being conceived as contemporaneous (*presens preteriti*),—in Prose chiefly when the section of time with which the action coincides and to which it is parallel and present, is prominently defined by a *particle*; as, Then *sings* Moses אז ישיר Ex. 15. 1; exx. Deut. 4. 41; Josh. 8. 30; 1 Kings 16. 21.

2. The kind of progression or imperfection and unfinished condition of the action may consist in its frequent *repetition*:—1) Either in the present; as, It *is said* to this day, יאמר Gen. 22. 14; Take of all food which *is eaten*, § 35 Exerc. This usage is very common in comparisons and in the statement of general truths founded in the nature of things; as, A wise son *maketh* a glad father יעשה Prov. 10. 1; exx. Numb. 11. 12; Deut. 1. 31; Jud. 10. 4; 2 Sam. 5. 8; Ps. 1. 2 foll. Prov. *pass.* Or 2) In the past; as, Thus *did* Job continually יעשה Job. 1. 5. This usage is of very frequent occurrence, exx. Gen. 2. 6 *went up*; 6. 4 *used to come in*; Numb. 11. 5 *used to eat*; 1 Sam. 1. 7; 2. 19; Ps. 95. 10.

3. The imperf. is used for the expression of the *future*—that which is conceived as entering upon accomplishment:—1) This may be a future from the point of view of the real present; as, A prophet *will* the Lord *raise up* unto you יקים Deut. 18. 18, see § 21 Exerc. Or 2) It may be a future from any other point of view assumed; as, He took his eldest son that *was to reign* ימלך in his stead, 2 Kings 3. 27.

4. The usage in 3. 2) may be taken as the transition to a common use of the imperf. in which it serves for the expression of that class of dependent actions and those shades of relation among acts and thoughts, for which we rather use the conditional moods (*esp. the potential*). Such actions are strictly *future* in reference to the assumed point of relation, and the simple imperf. sufficiently expresses them. For ex., Of every tree of the garden thou *mayest eat* תאכל § 35 Exerc.; *Could we* (were we to) *know* הנהייע, that he *would say*, Bring down your brother, § 39 Exerc.; Six days

shalt thou (must thou) labour, Ex. 20. 9; *How shall (should) we sing?* Ps. 137. 4.

5. On the same ground the impf. follows particles expressing *transition, purpose, result*, and the like, as, *וְלֵאמֹר* in order that, *וְלֵאמֹר* lest, *וְלֵאמֹר* that &c. The actions introduced by such particles are strictly consequent and future to something just stated.

When, however, there is a strong feeling of *purpose*, or when it is meant to be strongly marked, then, of course, the moods are employed, § 23; just as they are employed to express that class of future actions which we express in the *Optative* &c.

Rem. a. As is the case with the perf., the impf. is very much used in subordinate clauses, which give adjectival or participial descriptions of the subject of the main clause. The *participle* itself is very little used for this purpose.

Rem. b. It must be assumed that the perf. and impf. are entirely distinct in meaning, and that the one is never used for the other or to express the same conception of an act with the other. But it may readily happen that two distinct conceptions may be entertained of an action, which may thus be expressed either in the perf. or impf. Thus any *general truth* for ex. may be conceived on the one side as a thing completed, having been many times realized, and this conception of it would be expressed in the *perf.*, 2. 1); or it may be conceived on the other side as a thing unfinished, ever repeating itself, and to express this view of it, the *impf.* would be used, 2. 1).

III. The *consecutive forms* have the same variety of use as the simple forms, the consec. impf. corresponding to the simple perf.; and the consec. perf. to the simple impf.

§ 47. THE ADJECTIVE. COMPARISON.

1. *Comparative Degree.* The adjective undergoes no change of termination or vocalization in comparison. The comparative degree is expressed by the positive followed by the prep. *מִן*, as, *Better than wine* מִיַּיִן טוֹב, lit. *good away from*, or in distinction from *wine*.

2. *Superlative Degree.* The superlative is also expressed by the positive raised into a position of isolation, as for

ex. by having the *Art.* prefixed, or by being distinguished by a suffix, or by being in the Gen. relation, as *He is the greatest*, הַגָּדוֹל הוּא lit. *the great one* (among those referred to), קָטַן בָּנָיו הוּא *the youngest of his sons*, הַגָּדוֹל הוּא *the greatest of them*.

Absolute superlativeness is expressed variously, as by the word מְאֹד, *very*, or בְּמְאֹד &c.; or by the repetition of the word expressing the quality, קֹדֶשׁ קֹדֶשׁ קֹדֶשׁ *holy of holies* = most holy, עֶבֶד עֶבְדִּים *the most abject slave*.

<i>I am taller than he</i>	גָּבַהּ אֲנֹכִי מִמֶּנּוּ
<i>he is taller than his wife</i>	הוּא מְאֻשְׁתּוֹ "
<i>too little to be—</i>	קָטַן מְהִיּוֹת—
<i>his eldest son</i>	בְּנוֹ הַגָּדוֹל
<i>his youngest girl</i>	בִּתּוֹ הַקָּטָנָה

EXERCISE.

And to Qīsh was a son, and his name *was* Shā'ûl, and there-was-no man of the sons of Israel better than he; from his shoulder and upward loftier than all the people. And the serpent was more cunning than all the beasts (*sing.*) of the field which God had made. He has slain men more righteous than he. Thou art wiser than Dānī'ēl. A name is better than good ointment. And that man was greater than all the children of (the) East. And-Yisrā'ēl loved Yoseph more than all his sons for a son of old age *was* he to him. And he lifted up his eyes and saw Binyāmīn, his brother, the son of his mother, and he said, Is this your youngest brother, whom ye mentioned (*said*) to me? And Lābān had two daughters, the name of the eldest *was* Lē'āh, and the name of the youngest Rāhēl. O (*art.*) fairest among (in the) women. The greatest *men* of the city. There was not left to him except the youngest of his sons. What is sweeter than honey and what stronger than a lion? And their gain was too much for dwelling together, and the land was not able to bear them.

§ 48. THE NUMERALS.

1. *The Cardinal Numbers.* 1) The numeral *one* is an adj. agreeing in gender with its noun and standing like other adj. *after* it, as **אִישׁ אֶחָד** *one man*.

2) The number *two* is a noun, and agrees in gender with the word which it enumerates, as **שְׁנֵי אָנָשִׁים** *two men*; **שְׁתֵּי נָשִׁים** *two women*.

3) The other numerals are nouns and *disagree* in gender with the words which they enumerate, the formal fem. going with the real mas. noun and *vice versa*, as **שְׁלֹשָׁת בָּנִים** *three sons*; **שְׁלֹשׁ בָּנוֹת** *three daughters*.

4) The *tens* are the plurals of the units except *twenty* which is the plur. of *ten*, there being a distinct word for *hundred*.

5) The numerals 2—10 which are nouns stand most commonly in the *cons. state* before the word which they enumerate, see above 2), 3); they may be used in *apposition* with their word, and then they stand either before or, chiefly in later style, after it. The other numerals viz. those from 11 to 19 and the tens are used only in apposition with their word, and stand chiefly before, though sometimes, after it.

6) The units require the noun enumerated in the plural; the tens usually take the noun in the singular when they stand before it, always in the plur. when after it (Gen. 32. 15, 16). The numbers 11 to 19 usually take the plur. except with a few common nouns like *day, man, year &c.*, and collectives.

7) In Numbers composed of tens and units such as 23 the order may be *three and twenty*, **שְׁתַּיִם וְשָׁנָה** *sixty two years*, Gen. 5. 20, but also *twenty and three*, **עָשָׂרִים וְשָׁלֹשׁ שָׁנָה**, Jud. 10. 2, and sometimes the noun is repeated with both, as *three years and twenty year* (by 6), as, **חֲמִשָּׁה וְשִׁבְעִים שָׁנָה** *seventy five years*, Gen. 12. 4; or again **עָשָׂרִים שָׁנָה וְשִׁבְעָה שָׁנִים** *twenty seven years*, Gen. 23. 1.

<i>With the Masculine.</i>		<i>With the Feminine.</i>	
<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1 אחד	אחד	אחת	אחת
2 שְׁנַיִם	שְׁנֵי	שְׁתֵּי	שְׁתֵּי
3 שְׁלֹשָׁה	שְׁלֹשָׁת	שְׁלֹשׁ	שְׁלֹשׁ
4 אַרְבָּעָה	אַרְבַּעַת	אַרְבַּע	אַרְבַּע
5 חֲמִשָּׁה	חֲמִשָּׁת	חֲמִשׁ	חֲמִשׁ
6 שֵׁשָׁה	שֵׁשָׁת	שֵׁשׁ	שֵׁשׁ
7 שִׁבְעָה	שִׁבְעַת	שִׁבַּע	שִׁבַּע
8 שְׁמֹנֶה	שְׁמֹנֶת	שְׁמוֹנֶה	שְׁמוֹנֶה
9 תְּשֻׁעָה	תְּשֻׁעַת	תְּשֻׁעַ	תְּשֻׁעַ
10 עֶשְׂרֵה	עֶשְׂרֵת	עֶשְׂרִי	עֶשְׂרִי
11 { אחד עֶשְׂרִי		אחת עֶשְׂרֵה	
	עֶשְׂרֵי עֶשְׂרִי	עֶשְׂרֵי עֶשְׂרֵה	
12 { שְׁנַיִם עֶשְׂרִי		שְׁתֵּי עֶשְׂרֵה	
	שְׁנֵי עֶשְׂרִי	שְׁתֵּי עֶשְׂרֵה	
13 { שְׁלֹשָׁה עֶשְׂרִי		שְׁלֹשׁ עֶשְׂרֵה	
	&c.	&c.	
20 עֶשְׂרִים		שְׁסִים	
30 שְׁלֹשִׁים		שִׁבְעִים	
40 אַרְבָּעִים		שְׁמוֹנִים	
50 חֲמִשִּׁים		תְּשַׁעִים	
100 מֵאָה	<i>fem., constr.</i> מֵאֵת, <i>plur.</i> מֵאוֹת	<i>hundreds.</i>	
200 מֵאֵת	<i>dual</i> (for מֵאֵתִים).		
300 מֵאוֹת	שְׁלֹשׁ מֵאוֹת, 400 אַרְבַּע מֵאוֹת, &c.		
1000 אֶלֶף	<i>masc.</i>		
2000 אֶלְפִים	<i>dual.</i>		
3000 אֶלְפִים	שְׁלֹשָׁת אֶלְפִים, 4000 אַרְבַּעַת אֶלְפִים, &c.		
10000 { רִבְבָּה	<i>pl. regular.</i>		
	רִבּוֹא <i>pl.</i> רִבּוֹאֹת and רִבּוֹת		
20000 { רִבּוֹ			
	<i>dual.</i>		

Rem. a. The units after *two* are abstract nouns in the fem. gender, and the *mas.* being the ordinary gender of nouns, the union of the two causes the apparent disagreement of gender. The rarer *mas.* of the numeral was joined with the rarer *fem.* in the noun.

Rem. *b.* The word *hundred* may be used either in the *cons.* or *abs.* in the *sing.*; in *du.* and *plur.* only in *absol.* The word *thousand* is used in the *cons.* also even in the *plur.*

Rem. *c.* The form *רַבְּכָה myriad* does not occur with a numeral before it; the other forms are used either in *sing.* or *plur.*, *four myriad* or *myriads*.

Rem. *d.* The *du. fem.* of the num. is used to express repetition, *שֶׁבַעֲתַיִם seven times*, Gen. 4. 24. A few take suffixes *שְׁנֵינוּ we two*, *שְׁלֹשָׁתָם they three* &c.

2. *The Ordinal Numbers.* The ordinal numbers from 1 to 10 are adjectives and construed in the ordinary way. Beyond 10 the Cardinal numbers are used also as Ordinals. The Ordinals are these:—

First	רִאשׁוֹן <i>fem.</i>	רִאשׁוֹנָה	sixth	שֵׁשִׁי
second	שֵׁנִי "	שֵׁנִית	seventh	שְׁבִיעִי
third	שְׁלִישִׁי "	שְׁלִישִׁית, יָדָה	eighth	שְׁמִינִי
fourth	רְבִיעִי "	&c.	ninth	תְּשִׁיעִי
fifth	חֲמִישִׁי or חֲמִשִּׁי	"	tenth	עֲשָׂרִי

§ 49. PARTICLES. THEIR SUFFIXES.

1. The particles are mostly nouns, either entire or oftener disintegrated, though some are proper interjectional or demonstrative expressions.

Being nouns they must be considered, when in relation to be in the *construct* state, and the word following them, (or as we say, governed by them) in the Genitive. The *case* in which, being nouns, they must also stand, will vary according to many circumstances; but as the language does not mark the case endings, this is of less consequence at first.

2. Some particles are so much worn down and feeble that they cannot stand in the sentence alone, but require the support of a noun or pronoun, to which they prefix themselves; while again others as the precativ particle *נָא* are inseparable affixes.

The punctuation of the important prepositional fragments ב, כ, ל, מן, and of the conjunction ו, has already been given, §§ 14—15. Another important inseparable prefix is the interrogative particle ה, the pointing of which varies:—

- a) Its usual pointing is ה, as הַזֶּה *is this?*
- b) Before simple sh'va it is ה, as הַמָּעוֹט *is it little?* frequently followed by *Dag. dirimens*, in which case it is not to be distinguished from the *Art.*, as Gen. 17. 17; otherwise it is not unfrequently marked by *Metheg*; see last Rem. § 6 on p. 17.
- c) Before Gutturals it is also pointed ה, often marked by *Metheg*, as הַאֵלֶּךְ *shall I go?*
- d) Before Gutt. with *gameç* it is ה, as הַחֹזֶק *whether it be strong?*

3. *Suffixes to Particles.* The following Table will be useful for reference:—

TABLE OF PARTICLES WITH SUFFIXES.

	to	with	with	acc. sign.	unto	after	as, like	from no, none	behold
<i>Sing.</i>	ל	את	עם	את	אל	אחרי	כְּ, כִּמוֹ	מִן	הִנֵּה
1 c.	לִי	אֵתִי	עִמִּי	אִתִּי	אֵלַי	אֲחֵרַי	כְּמוֹנִי	מִמֶּנִּי	יִהְיֶנּוּ הַנֶּנִּי
2 m.	לָךְ ¹	אֶתְךָ	אִתְּךָ	אִתְּךָ	אֵלֶיךָ	לִכְמוֹ	כְּמוֹךָ	מִמְּךָ	הִנֵּךְ
2 f.	לְךָ	אֶתְךָ		אִתְךָ	אֵלֶיךָ	אֲחֵרְךָ	כְּמוֹךָ	מִמְּךָ	הִנֵּךְ
3 m.	לוֹ	אֵתוֹ		אִתּוֹ	אֵלָיו	אֲחֵרָיו	כְּמוֹהוּ	מִמֶּנּוּ	הִנּוּ
3 f.	לָהּ	אֵתָהּ		אִתָּהּ	אֵלֶיהָ	אֲחֵרֶיהָ	כְּמוֹתָהּ	מִמֶּנָּהּ	הִנָּהּ
<i>Plur.</i>									
1 c.	לָנוּ	אֵתָנוּ		אִתָּנוּ	אֵלֵינוּ		כְּמוֹנוּ	מִמֶּנּוּ	יִהְיֶנּוּ הַנֶּנּוּ
2 m.	לָכֶם	אֵתְכֶם	עִמָּכֶם	אִתְּכֶם	אֵלֵיכֶם		כְּמוֹכֶם	מִמֶּכֶם	הִנָּכֶם
2 f.	לָכֶן	אֵתְכֶן	עִמָּכֶן	אִתְּכֶן	אֵלֵיכֶן		כְּמוֹכֶן	מִמֶּכֶן	הִנָּכֶן
3 m.	לָהֶם ²	אֵתָם		אִתָּם	אֵלֵיהֶם		כְּמוֹהֶם	מִמֶּהֶם	הִנָּם
3 f.	לָהֶן	אֵתָן		אִתָּן	אֵלֵיהֶן		כְּמוֹהֶן	מִמֶּהֶן	הִנָּן
1 p.	לָהֶם	1 p. אֵתָהֶם	1 and	1 p. אִתָּהֶם	1 poet. אֵלֵיהֶם		1 poet. כְּמוֹתָם	1 poet. מִמֶּהֶם	1 p. יִהְיֶנּוּ
2 poet.	לָמוֹ	אֵתָם	אֵתָם	אִתָּם	אֵלֵיהֶם		כְּמוֹתָם	מִמֶּהֶם	2 p. יִהְיֶנּוּ
							2 p. כְּמוֹתָם &c.	and	אֵלֵיהֶם

1. Many words take the suffixes of nouns without presenting any peculiarity.

2. In small words is to be observed the fondness for the *ā* vowel in the tone, as, 2 *fem. s.* and 1 *pl. c.*; and in the pretone.

3. After ל is inflected ב *in*, but 3 *pl. m.* is בם. The form למו is probably *sing.* as well as *plur.* The suff. of 3 *pl. f.* is always לָהֶן (*e*), but בָּהֶן and בִּהֶן, the latter broader sound in *pause*; a similar distinction perhaps obtains in מן. Comp. the suff. of ב.

4. A number of words take the suffixes of *plur.* nouns. These are to be divided, however, into two classes:—1) Words that are really *plur.*, as אַחֲרָי *after (hinder parts)*, with which agrees תַּחֲתָי and others; and 2) words like אֵל which are derivatives of ל"ל roots and resume their lost *yod* before suffixes. To this class belong also עַד *unto*, and עַל *upon*.

5. Certain particles contain something of the notion of a verb in them, as הִנֵּה *ecce*, אֵין *there is not*, שׁ *there is* &c., and hence not unnaturally take suff. denoting the *accus.* (verbal), and shew a particular tendency to strengthen themselves by means of the demonstrative *n*, § 31. 5.

The word *as, like*, uses the base כְּמוֹ for *light* suffixes, with which the accent is on the penult, with pretonic *ā*; and the base כּ for *heavy* suff., with which the accent is on the last syll., with pretonic *ā*. The plenary spelling כְּמוֹנִי is usual, but the defective form כְּמוֹנִי also appears.

It does not belong to an Elementary Treatise to enumerate every variation in form; such variations may be found in any good Lexicon.

VOCABULARY.

ENGLISH AND HEBREW.

A.

able be, יָכַל; *impf.* יִכַּל § 39.

abundance קָמוֹן ¹.

according to, כְּ prep.

acquire to, קָנָה.

add to, יָסַף *perf.* and *part.* in *Qal*; other parts in *Hiph.* See § 39.

adversary, צֵר 2. § 43.

advise, (See counsel).

afflict to, עָנָה *Pi.*; affliction עָנִי 2. § 45.

after, behind, אַחֲרֵי; אַחֲרֵי, אַחֲרֵי after me &c. See § 49.

afterwards, אַחֲרֵיכֵן, אַחֲרֵי.

again, עוֹד; and she *again* bore וַתֵּלֶד &c. See § 39; (still).

aged, v. and adj. זָקֵן; old age זָקֵן.

alas! אֲהֵהָ.

all, כָּל 2. § 43.

allow to, נָתַן, *acc.* and *inf.*

alone, לְבַד 2. § 43. See בַּד in *Lex.* *I alone* אֲנִי לְבַדִּי &c.

also, גַּם; both...and also, גַּם...וְגַם.

altar, (sacrifice).

among, amongst, (midst).

and, וְ, § 15; both... and, וְ...וְ (also).

angel, messenger, מַלְאָךְ 1.

angry be, קָצַף; חָרָה, used *impers.*: he was angry לוֹ חָרָה.

anger, אָף 2 (אָנָף).

anoint to, מָשַׁח; Messiah מָשִׁיחַ 1.

another, אֲחֵר; one another... אֶחָד אֶחָד. See § 45.

any, (all); not any, none, לֹא...כָּל.

appear to, *Niph.* of *see*.

appearance, מָרָא, § 45.

approach to, (draw near).

arise to, קוּם, § 40.

ark, תִּבְיָה, (*e* firm).

ark (of covenant), אָרוֹן 1.

arm, זְרוֹעַ *f.* (generally); pl. *im*, *ôth*.

army, חֵיל § 41, (force).

¹ The figures 1, 2, 3 after nouns indicate the Declensions.

arrow, חֵץ 2. § 43.
 as, בָּאֲשֶׁר, ק.
 ascend to, (go up).
 ashamed be בּוֹשׁ § 40.
 ashes, רֶשֶׁן 2. i.
 aside turn to, סוּר, § 40.
 ask to, שָׁאַל, § 36.
 ass, he-ass חֲמֹר; she-ass אֲתֹן 1.
 assemble, קָהַל *Hiph.*; (gather).
 assembly, עֵדָה 1., מִקְרָא.
 atone to, כָּפַר *Pi.* (perf. in e);
 pass. *Pu.*; for עָל.
 avenge to, נָקַם; *Niph.* be avenged,
 avenge oneself.
 awake to, יָקַץ *perf.* unus.; *impf.*
 קִיץ; *perf.* הִקִּיץ *Hiph.* of קִיץ.

B.

bad, רָע 1. § 43.
 bank, שָׁפָה 1. (lip).
 bark to, נָבַח.
 Baal, בָּעַל 2.
 be to, הָיָה, § 45.
 bear to, carry, נָשָׂא; (lift up).
 bear to, bring forth, יָלַד, § 39.
 be born, *Niph.*; beget, *Hiph.*;
 a boy יָלַד 2., girl יָלְדָה 2.;
 native land מוֹלָדָת, § 29. 2.
 bear a, דָּב 2. § 43.
 beast, חֵיה (cattle).
 beauty, יָפִי 2. § 45 (fair).
 bed, מִטָּה (stretch); מִשְׁכָּב 1. (lie).
 befall to, קָרָא; קָרָה.
 before, (face).
 beget to, (bear).
 begin to, חָלַל *Hiph.* (החל); pass.
Hoph.; beginning הִתְחִלָּה.
 beguile to, נִשָּׂא *Hiph.*

behind, (after).
 behold, הִנֵּה, הִנּוּ 2. § 43; *behold*
I (me) הִנֵּנִי; *behold we (us)* הִנֵּנּוּ.
 See § 49. Very often followed
 by the *participle*.
 believe to, אָמַן *Hiph.*; ל' of pers.
 belly, נֶחֱוֹן 1.; בֶּטֶן 2. i. (womb).
 beneath, instead of, תַּחַת 2.; plur.
 suff. תַּחְתִּי &c., rarely sing. ex-
 cept תַּחְתָּם.
 bereaved be, שָׁכַל *st.*
 beside, אֵצֶל, — *me* אֵצְלִי, § 35. 2.
 between, בֵּין 2., § 41; *between me*
and thee וּבֵינָךְ; *between me*
and you וּבֵינֵינוּ —.
 beware to, *Niph.* of keep.
 beyond, עָבַר.
 bind to, saddle, חָבַשׁ, אָמַר.
 bird, fowl, עוֹף 2.; צִפּוֹר, pl. צִפּוֹרִים.
 bitter, to be, מָר *st.*, יָמַר § 42.
 bitter, מָר 1., § 43.
 bless to, בָּרַךְ *Pi.*; pass. *Pu.* § 36;
 blessed, בָּרִיךְ; blessing בְּרָכָה 1.
 blind, עוֹר 3.
 blood, דָּם 1.; pl. blood shed; with
 heavy suff. דָּמָכֶם.
 blot out to, destroy, מָחָה; pass.
Niph.
 boil to, cook, בָּשַׁל *Pi.*
 bone, עֲצָם 2. *f.*; pl. *im* and *ôth*.
 book, סֵפֶר 2.
 bosom, חֵיק 2., § 41.
 both, שְׁנַיִם (two); with Suff. *both*
of us, we both שְׁנֵינוּ &c.
 bottle, חֶמֶת 2.
 bow a, קָשַׁת 2. *f.*
 bow down to, כָּרַע; trans. *Hiph.*
 boy, (bear).

bread, לֶחֶם 2.
 broad be, רָחַב *st.*; broad רָחַב 1.;
 breadth רָחַב 2.
 break to, שָׁבַר; *pass. Niph.*;
 broken נִשְׁבַּר.
 break down to, פָּרַץ.
 break to (of day), עָלָה, day break
 שָׁחַר 2.

breath, נְשָׁמָה 1.
 brightness, נֹרָה 2.
 bring to, *Hiph. of come.*
 bring down to, *Hiph. of go*
down &c.
 bring out to, *Hiph. of go out.*
 bring up to, rear, נָגַל *Pi.*; (go up).
 brook, נָחַל 2.
 brother, אָח. See Table of Irreg.

Nouns.

buck, he-goat, תָּיִשׁ 2., § 41.
 build to, בָּנָה, § 44.
 burn to, שָׂרַף; *pass. Niph.*; *with*
fire, בָּאֵשׁ.
 burnt offering עֹלָה.
 bury to, קָבַר; *pass. Niph.*; grave
 קֶבֶר 2. *i.*, קְבוּרָה *b.* place.
 but, כִּי, § 21 *Ex.*
 butler, מִשְׁקֶה § 45; butlership
same (drink).
 buy to, acquire, קָנָה, (possess).
 buy corn to, שָׁבַר.
 by, (of cause), מִן, § 14.
 by (beside), עַל § 49.

C.

calamity, אֵיד 2., § 41.
 calf, עֵגֶל 2.; *f.* עֵגְלָה, § 35.
 call to, cry, קָרָא *dat.*; *he called him*
Adam קָרָא לוֹ אָדָם; *he called his*

name Adam קָרָא אֶת־שְׁמוֹ אָדָם;
he was called Adam נִקְרָא לוֹ אָדָם.
 captain, שַׂר (prince).
 to capture (a city), לָכַד.
 carcase (corpse).
 care take to, *Niph. of keep.*
 cast to, throw, שָׁלַךְ *Hiph.*; *pass.*
Hoph.
 cast lots to, (fall).
 cattle, בְּהֵמָה 1.; *cons. s.* בָּהֶ' ;
c. pl. בָּהִ'.
 cavo, מָעַרָה 1., *â (ô) firm.*
 cease to, חָדַל, *st.*; *he ceased speak-*
ing חָדַל לְדַבֵּר.
 cedar אֲזָוִי 2.
 chamber, חֲדָר 2 *m.*
 change to, חָלַף *Pi.*
 cheek, לָחִי 2., § 45.
 cherub, כְּרוּב.
 child, יָלֵד 2.; עוֹלָל 1.; עוֹלָל 3.;
children of Israel בְּנֵי יִשְׂרָאֵל
 (son).
 choose to, בָּחַר; *acc.*, בָּ.
 city, עִיר 2. *f.*; *pl.* עָרִים.
 clean be to, טָהַר *st.*; clean טָהוֹר 1.
 cleave to, דָּבַק *st.*; *to* ב.
 clothe oneself to, put on, wear,
 לָבַשׁ *st.*, *acc.*; *clothe* (another)
with—, *Hiph.*, *two accus.*
 cloud, עָנָן 1.
 cold, *adj.* קָר 1. § 43; *noun* קָר 2.
 colt, עֵיר 2. § 41.
 come to, come in, enter, go in,
 בֹּא; bring *Hiph.*; *pass. Hoph.*;
 entrance מָבוֹא 1.
 comfort to, נָחַם *Pi.*; *pass Pu.*
 command to, צִוָּה *Pi.*; *pass. Pu.*;
 a command מִצְוָה 1.

commit to, entrust (oversee).
 compassion, to have, רחם *Pi.*,
 (pity).
 conceal to, (hide).
 conceive הָרָה *impf.* יִהְרָה; *vav*
 cons. וְהָרָה.
 confide to, trust, בָּטַח; *in* ב.
 contend to, רִיב, § 40.
 continually, תָּמִיד.
 corn, דָּגָן 1.
 corpse, carcase, נִבְלָה 1.
 corrupt to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.
 counsel to, advise, יָעַץ, *impf.*
 יִיעֵץ; deliberate *Niph.*, *Hithp.*;
 counsel עֲצָה 1., § 39.
 count to, number, סָפַר; מָנָה, § 44.
 count to, impute, reckon, חָשַׁב.
 country the (field).
 court a, חֲצֵר 1. *c.*, pl. *im* and *ôth*.
 covenant a, בְּרִית *f.*; to make a
 covenant—כָּרַת (cut); establish,
 fulfil a—, הָקִים (arise).
 cover to, כָּסָה *Pi.*; *pass.* *Pu.*; a
 covering מִכְסָּה, § 45.
 cow, פָּרָה (ox).
 create to, בָּרָא; *pass.* *Niph.*
 creep to, רָמַשׁ, *impf.* *in o.*; creep-
 ing things, רָמַשׁ 2., *coll.*
 cross to, pass over, by, עָבַר;
Hiph., bring over, make go
 through &c.; a crossing, ford
 מַעְבָּר 1.
 cry to, (call).
 cry out to, צָעַק, וָעָק; a cry
 צָעָקָה 1.
 cultivate to, (serve).
 cunning, עָרוֹם 1.

curse to, אָרַר, קָלַל *Pi.*
 curse a, ban, חָרַם 2.
 cut down to, cut, כָּרַת; *pass.* *Niph.*

D.

darkness, חָשֶׁךְ 2.
 dash in pieces, רָמַשׁ *Pi.*; *pass.* *Pu.*
 daughter, בַּת 2. *i.*; *my d.* בָּתִּי &c.
 plur. בָּנוֹת 1. Irreg. nouns.
 day, יוֹם 2., § 41; pl. יָמִים, יְמִי.
 dawn, day break, שָׁחַר 2.
 death, מוֹת, § 41 (die).
 deceive to, (beguile).
 declare to, (tell); (hear); (count).
 deep be, עָמַק *st.*; deep adj. עָמַק 1.
 Add. Note 5 First Decl.
 deliberate to, (counsel).
 delight in to, חָפֵץ *st.*; *impf.*
 יִחַפֵּץ, *in pauso* יִחַפֵּץ.
 delight, pleasure, חֶפֶץ 2., § 35;
 delighting in, adj. חָפֵץ 1.
 deliver to, נָצַל *Hiph.*; *pass.* *Niph.*
 depart to, סוּר § 40.
 descend to, יָרַד § 39.
 desert, wilderness, pasture, מִדְבָּר 1.
 desire to, יָחַד, יָחַד *impf.* יָחַד (once
 יָחַד) *pass.* *Niph.*; חָפֵץ *st.*
 desolation, חֲרָבָה 2.
 despise to, קָלַל; to be despised
 קָל (Qal).
 destroy to, שָׁחַת *Hiph.* (*Pi.*); *pass.*
Niph.; שָׁמַד *Hiph.* *pass.* *Hoph.*;
 (blot out).
 die to, מוֹת, to kill, *Hiph.*, פָּלַל;
pass. *Hoph.*; dead מוֹת *part.*;
 death מוֹת 2., § 41.
 disease, sickness, חָלִי 2., § 45.
 displeased, וָעָק 1.

divide to, **בדל** *Hiph.*; pass. *Niph.*

do to, (make).

dog, **כָּלָב** 2.

door, **דֶּלֶת** 2 *f.*

dove, **יוֹנָה** *f.* pl. *im.*

draw near to, approach, **קָרַב**;

Hiph. bring near, offer, present; **נָשַׁךְ** *perf.* used in *Niph.*,

Hiph. bring near; near **קָרוֹב** 1.

dream to, **חָלַם**; *impf.* **יִחְלֹם**; a dream **חֲלוֹם**, plur. *oth.*

drink to, **שָׁתָה**; to give to drink,

water, **שָׁקָה** *Hiph.*; feast **מִשְׁתָּה**, *st.*

§ 45; a butler, cupbearer, **מִשְׁקָה**, *st.*

§ 45; cupbearer's office. *same.*

drunk be, **שָׁכַר** *st.*; strong drink

שֹׁכֵר 1.

drive out to, **נִרְשָׁה** *Pi.*, pass. *Niph.*

dry be, **יָבֵשׁ** *st.*, § 39; **יָבֵשׁ**; dry-

land **יִבְשָׁה** 1.

dumb, **אָלֵם** 3.

dust, **עָפָר** 1.

dwell to, **יָשַׁב** § 39; **שָׁכַן** *impf.*

in *o*; *Hiph.*, to place; tabernacle

מִשְׁכָּן, *pl. oth (im).*

E.

eagle, **נֶשֶׁךְ** 2. *i.*

ear, **אָזֶן** 2. *f., du.*; give ear, hearken,

הִאָזִין *Hiph.*, denom.; (hear).

earth, land, **אֲרֶץ** 2 *f.*

earthquake, **רָעַשׁ** (shake).

east, **קֶדֶם**; on the east of —

מִקְדָּם ל.

eat to, **אָכַל**, § 35; give to eat,

Hiph.; meat, food, (**אָכַל** 2.),

מֵאֲכָל 2., **אָכַל** 1.

edge, **פֶּה**, with the edge of the

sword **לְפִי חֶרֶב**. See Table of Irreg. Nouns.

eggs, **בִּיצִים** 2., *pl. f.*, § 41.

Egypt, **מִצְרַיִם** *f.*, § 16. 1; Egyp-

tian **מִצְרִי**, fem. **מִצְרִיָּה**.

elder, **זָקֵן** 1., (aged); elder, comp.

— greater, (great).

embrace to, **חָבַק** *Pi.*

empty, **רֵיקָם**.

end, **קֵץ** 2., § 43; latter end

אַחֲרִית *f.*

end, be ended, **תָּם** *st.* § 42; *Hiph.*,

to finish, complete; perfect,

תָּם 1., **תָּמִים** 1.

enemy, **אֹיֵב** 3.; enmity **אִיְבָה** 2.

enter to, **בָּא**, **אָל**.

entrance, **מְבֹא** 1.

escape to, **מָלַח** *Niph.*; rescue *Pi.*

establish to, *Hiph.* of **אָרַס** arise.

eternity, (ever).

evening, **עָרַב** 2 *c.*

ever, eternity, **עוֹלָם** 1., **עַד**; for ever

הָרִי ע **לְעוֹלָם**; eternal hills

never **לֹא לֵעַד**.

every, **כָּל**, every day **כָּל־יּוֹם**, (all);

they went every man to his

house **הָלְכוּ אִישׁ לְבֵיתוֹ**.

evil, adj. **רָע** 1., § 43; evil, *n.* **רָע**,

רָעָה 2., § 43; **אָוֶן** 2., § 41.

except, **אֵם**.

extinguished be, **דָּעַךְ** *st.*

eye, **עֵין** 2. *f.* § 41. *du.*; *pl.* **עֵינֹת**

fountains.

F.

face, faces, **פָּנִים** 1. *pl.*; before,

formerly **לְפָנַי**; before me **לְפָנַי**

&c.; used both of time and place.

fair, beautiful, יָפֵה 1., § 45; beauty, fairness יָפִי 2.
 fall to, נָפַל, *impf.* in o, § 33; let fall, drop, cast (lots), *Hiph.*
 famine, (hungry).
 far to be, רָחַק *st.*; far, adj. רָחוֹק 1.
 fat בָּרִיא 1.
 father, אָב *irreg.* See Table of *Irreg. Nouns.*
 fear to, יָרָא *st.*, § 39, *impf.* יִירָא; *inf.* יִירָאָה; *pass. Niph.*; terrible נֹרָא; fear יִירָאָה 2., מֹרָא 1., § 38; fear פָּחַד 2.
 feast, (drink).
 feast, to hold a (religious), חָגַג, § 42, a (religious) feast חֹג 2., § 43.
 feed to, רָעָה; shepherd רָעָה.
 field, שָׂדֶה 1., § 45, pl. *ôth (im)*.
 fierceness, (heat), חָרוֹן.
 fight to, לָחֵם *Niph.*; *with, against* ב; *for* ל; battle, war מִלְחָמָה; מִלְחָמָה, § 29. 2.
 fill to, (be full).
 find to, מָצָא; *pass. Niph.*
 fine, דָּק 1., § 43.
 finish to, כָּלָה *Pi.*; *pass. Pu.* (be ended).
 fire, אֵשׁ 2. *f.*, § 43.
 firmament, expanse, רָקִיעַ 1.
 first, former, רִאשׁוֹן; at first בְּרִאשׁוֹנָה.
 fish, דָּג, דָּגָה 1., § 18. 3.
 flame, לֶהָבֶה 1.
 flee to, בָּרַח; נוֹם; to put to flight, הָנִים (*Hiph.*); a refuge מְנוֹם 1., § 41.

flesh, בָּשָׂר 1.
 fling to, (cast).
 flock, צֹאן 2.; עֹדָה 2.
 flood (of Noah), מַבּוּל.
 foe, אֹיֵב (enemy).
 food, אֹכֶלָה (eat).
 fool, נָבָל 1.; אֲוִיל; folly אֲוִלָּת 2.
 foot, רֶגֶל 2. *f.*
 for, conj. כִּי.
 force, forces, army, חַיִּל 2., § 41; also, wealth, valour.
 ford to, (to cross).
 ford a, מַעְבָּר.
 forget to, שָׁכַח; *pass. Niph.*
 fork, מִזְלַג 3.; pl. מִזְלָנוֹת.
 form to, יָצַר, § 39; *impf.* יִיצַר.
 forsake to, עָזַב (leave).
 four, § 48; fourth, יָד.
 fowl, (bird).
 friend, רֵעֵה, § 45.
 frog, צַפְרֹדֶץ 3., § 30.
 from, out of, prep. מִן, § 49.
 fruit, to bear, be fruitful, פָּרָה; fruit פְּרִי 2., § 45.
 full be, מָלָא *st.*; *of, acc.*; be filled *with, Niph., acc.*; to fill (a thing with) *Pi., two acc.*, § 38; full, fulness, מָלָא; full, adj. מָלֵא.

G.

gain to (property), רָכַשׁ; gain, רָכִישׁ.
 garden, גֶּן 2., § 43.
 garment, בְּגָד, § 2. *i.* See note p. 17;
 שִׁמְלָה 2.
 gate, שַׁעַר 2.
 gather to, אָסַף, § 34; assemble,

gather themselves, and pass.

Niph.; קָבַץ *Pi.*

gazelle, (beauty), צִבְי 2. i., § 45.

generation, דֹּר 2., § 41, pl. *im*, *oth*.

genealogies, history, תּוֹלְדוֹת pl. *f.* (bear).

Gentiles, גּוֹיִם גּוֹי nation.

girl, (bear), (lad).

give to, נָתַן, § 33; *dat.*; gift מָתָן 1.

glad be, (joyful).

glorify to, כָּבַד *Pi.* (be heavy);

glory כְּבוֹד 1.

go to, הֵלֵךְ, § 39; walk, *Hithp.*

go down, יָרַד § 39; *Hiph.* bring down; pass. *Hoph.*

go in, בּוֹא, § 40; bring in, *Hiph.*, pass. *Hoph.*; followed by ב, אַל, acc.

go out, יָצָא, § 38, 39; bring out, *Hiph.*; pass. *Hoph.*; of מֵן, out-going, exit מוֹצֵא 1., § 38.

go up, עָלָה; bring up, *Hiph.*; an ascent מַעְלָה, § 45.

let go to, שָׁלַח *Pi.*

God, אֱלֹהִים pl. (sing. in poetry אֱלֹהֶה); with insep. prepp. לֹא &c., but מֵאָּ.

gold, זָהָב 1.

good be, pleasing, agreeable, טוֹב *perf.*; *impf.* יֵטֵב; do good to, do right, *Hiph.*; well, very טוֹב *inf. abs.* § 39.

good, adj. טוֹב; good, goodness, the best טוֹב 2., מִיטֵב 1.

govern to, rule, *over*, מָשַׁל, ב, (king).

grass, יָרֵשָׁא 2.; עֵשֶׂב 2.; to sprout

grass (young) יָרֵשָׁא *Hiph.* *denom.*

grave, (bury).

great be, grow, גָּדַל *st.*; bring up (a child) *Pi.*; magnify, *Hiph.* (*Pi.*); — oneself, *Hithp.*; great גָּדוֹל 1.; greatness גָּדֻל 2.; great רַב 1., § 43, pl. many.

greyhairs שֵׂיבָה.

groan to, אָנַח *Niph.* § 34.

ground, אֲדָמָה 1.

grow up, (be great).

grow, of grass, (grass); (sprout).

guilty be, אָשַׁם *st.*; suffer, be punished (as guilty) *Niph.*, guilty, *part.*; guilt אָשָׁם 1., עָוֹן 1.

H.

Hades (She'ol).

half, חֲצִי 2., § 45.

halt to, be lame, צָלַע.

hand, יָד 1. *f.*, § 18; *your* — יָדְכֶם.

hang up to, יָקַע *Hiph.*, הוֹקִיעַ.

happen to, to, (befall).

hard be, קָשָׁה; harden, *Hiph.*; hard, severe קָשָׁה 1.; (heavy).

hate to, שָׂנֵא, § 38; hatred שִׂנְאָה 2.

head, רֹאשׁ, § 41. pl. רִאשִׁים.

heal, רָפָא; pass. *Niph.*

hear, hearken, obey, שָׁמַע; make be heard, declare, *Hiph.*; (ear); rumour, report שָׁמַע 2.

heart, לֵב 1., לֵב 2., § 43 (pl. *oth* in both).

heaven, heavens, שָׁמַיִם 1. pl.
 heavy be, כָּבֵד *st.*; make heavy,
 harden; (honour, glorify) *Pi.*;
 heavy, כָּבֵד 1.
 Hebrew, אֶרֶץ, fem. יָה. — &c.
 heifer, אֶגְלָה 2.
 help to, עָזַר; help עָזַר 2., § 35.
 hero, mighty man, גִּבּוֹר.
 hide to, סָתַר *pass.*, reflex. *Niph.*;
act. Hiph.; חָבַא *pass.*, reflex.
Niph., *Hithp.*; *act. Hiph.*
 high be, רוּם; lift up, *Hiph.*; high,
 lofty רָם 1. *part.*
 hill, mountain, הַר 2., § 43.
 history, (genealogies).
 hither, here, adv. הֵלָּא.
 ho! הוּי.
 holy be, קִדְּשׁ *st.*; sanctify *Pi.*; —
 oneself *Hithp.*; holy, saint
 קִדְּשׁ 1.; holiness קִדְּשׁ 2.; holy
 place, sanctuary מִקְדָּשׁ, קִדְּשׁ 1.
 honey, דְּבַשׁ.
 horn, קֶרֶן 2. f.
 horse, סוּם 2.; mare, cavalry, f.
 host, army, time of service צָבָא
 1. pl. *ôth*.
 hot be, חָם *st.*; hot חָם 1., § 43;
 heat חָם 2.
 house, בַּיִת 2., § 41.; home בֵּיתָה;
 pl. בָּתִּים.
 how! מָה; אֵיךְ.
 howl to, יָלַל *Hiph.*, § 39.
 hungry be, רָעַב *st.*; hungry, רָעַב;
 hunger, famine רָעַב 1.
 hunt to, צוּד; venison צִיד.
 husband, (man).

I.

if, אִם.
 ill, (evil).
 image, צֶלֶם 2.
 imagination, יָצַר 2. (form).
 impute to, reckon, חָשַׁב.
 in, prep. ב, § 14; into, אֶל.
 increase to, רָבָה.
 inhabit to, יָשַׁב § 39; inhabitant,
 יָשַׁב.
 inherit to, יָרַשׁ § 39, dispossess
Hiph.; נָחַל, give to inherit,
Hiph.
 iniquity, אָנָּן 2., § 41; (evil, guilt).
 innocent, נָקִי, נָקִיא 1.
 inside, midst, heart, קֶרֶב 2. i.;
within the city העיר בְּקֶרֶב; — *me*
 בְּקֶרְבִּי (midst).
 instead of, תַּחַת (beneath).
 Israel יִשְׂרָאֵל.

J.

Jehovah, יְהוָה; perhaps יְהוֹה;
 usually read אֲדֹנָי.
 Jerusalem, יְרוּשָׁלַם.
 journey to, נָסַע; journey מָסַע 1.
 joyful be, rejoice &c., שִׂמְחָה *st.*;
 glad, joyful, *part.*; gladness,
 joy שִׂמְחָה 2., also, גִּיל verb
 and noun, § 40—41.
 Judah, יְהוּדָה.
 judge to, שָׁפַט; to litigate, im-
 plead one another *Niph.*; a
 judge, *part.*; judgment מִשְׁפָּט 1.
 just be, righteous &c. צָדִק *st.*;
 justify *Hiph.*; — oneself, *Hithp.*;
 just, righteous צָדִיק; righte-
 ousness צָדִיק 2. i., צִדְקָה 1.

K.

keep to, watch, שָׁמַר; keep one-
self, take care, beware, *Niph.*;
watchman, *part.*; watch מִשְׁמָר
1.; watch, charge, מִשְׁמָרָה,
מָרָה— § 29.

key, מַפְתָּח 3 (open).

kid, גִּדִּי, § 45.

kill to, הָרַג; *Hiph.* of *die* (הָמִית).

kindle to, *Hiph.* of יָצַת; יָקַד,
§ 39.

king be, rule מָלַךְ, *over* על ב;
make one king *Hiph.*; *pass.*
Hoph.; a king מָלֶכֶךְ 2.; queen
מַלְכָּה 2.; kingdom מַמְלָכָה &c.,
§ 29. 2.

kiss to, נָשַׁק, *impf.* in *a*, (also *o*);
dat.; a kiss נִשְׁקָה.

kneel to, בָּרַךְ *st.*; to make (a
beast) kneel, *Hiph.* The other
parts in sense of "bless";
(bless); knee בָּרֶךְ 2. *i. f. du.*

know to, יָדַע, § 39; *impf.* יָדַע,
imp. יָדַע, *inf. cons.* יָדַעַת; *pass.*
Niph.; inform, make known,
Hiph.; *pass.* *Hoph.*; knowledge,
יָדַעַת 2.

L.

lad, יָגֵר 2.; girl, damsel, *f.* נַעֲרָה 2.

ladder, סֻלָּם.

lady, mistress, נָבִיחָה 2. *i.* See
§ 29. 2.

lance, רֵמַח 2.

land, (earth).

last, אַחֲרָיו, (after).

law, instruction, תּוֹרָה, (teach).

leaf, עֵלֶף 1., § 45.

lean to, rest, press, *act.* קָסַד; one-
self, *Niph.*; שָׁעַן *Niph.*; upon על.

learn to, לָמַד *st.*; make learn,
teach, *Pi.*, two *acc.*

leave to, abandon, עָזַב; *pass.* *Niph.*

leave off to, stop, (cease).

left (over) be, remain, שָׁאַר; to
leave over, let remain, *Hiph.*;
pass. *Niph.*

left (hand), שְׂמָאוֹל.

length, (long).

leopard, נִמְר, 1.

lest, conj. מִן, joined with *impf.*

lick to, לָקַק.

lie down to, lie, שָׁכַב *st.*; a bed
מִשְׁכָּב 1.; to lie down (of
beasts) רָבִיצַי *st.*; a stall, rest-
ing place מִרְבֵּץ 3., § 30.

lie to (speak falsely), כָּזַב *Pi.*;
a lie קִזְב 1.

life, (live).

lift up to, bear, נָשָׂא (high).

light be, shine, אָוִר, *perf.* in *o*;
give light, *Hiph.*, § 40; light
מָאוֹר 2.; luminary, light מָאוֹר
1., *pl. ôth (im)*.

light be, swift, קָל *st.*, § 42; to
curse, *Pi.*; lighten, *Hiph.*; light,
swift קָל 1., § 43.

like, prep. כִּי, § 14.

lion, אַרִּי 2., § 45; young lion
כַּפִּיר.

lip, edge, shore, שֵׁפָה 1. *du.*

listen to (hear), אָל, כִּי.

little be, קָטָן *st.*, § 22; little
קָטָן 1., קָטָן 1. — the first form
is not inflected (*once* in *cons.*),

- the second is inflected קָמַנָה &c. See Add. Notes.
- little a, some, a few מְעַט; *a little water, food* &c. מִ' מִיִּם, אָכַל; *a few people* מִ' מְתֵי מ' &c.
- live to, חָיָה, § 45; living חַי (from root *doub.* 'Ay.); life חַי chiefly pl. חַיִּים; living creature, beast חַיָּה.
- lofty be חָבְהָ *st.*; lofty, high חָבְהָ 1; loftiness, height חָבְהָ 2.
- long be, אָרַךְ *st.*; to prolong *Hiph.*; long *part.* only in cons. אָרַךְ (see Add. Notes to first decl.), אָרַךְ 1. *infl.* אָרְכָה (see Add. Notes); length אָרַךְ 2.
- look to, נִבַּט *Hiph.*
- lord, אָדוֹן 1.; takes pl. suff., except in 1st pers. s. where it admits sing. also (and rarely in 1 p. pl.); Lord יְהוָה.
- lot, גּוֹרֵל 1., pl. *ôth.*
- loud, גָּדוֹל (great).
- love to, אָהַב *st.*, § 34; love אָהַבָה *inf. cons.*
- low be, שָׁפַל *st.*; low שָׁפַל; to bring low *Hiph.* of שָׁפַל or כָּרַע.
- M.**
- maid, שִׁמְחָה 2.; אָמָה 1., pl. *irreg.* אֲמָהוֹת, see Table of *Irr. Nouns.*
- magnify to, (be great).
- make to, do, עָשָׂה; *pass.* *Niph.*; *to make one thing into another, two accus.*; work, deed מַעֲשֶׂה, § 45; *poet.*; a work פָּעַל 2.
- male, זָכָר 1.
- man, husband, אִישׁ; man, mankind אָדָם.
- manner, דֶּרֶךְ 2., מִשְׁמַט 1.
- mantle, מְעִיל; אֲדָנָה, § 29. 2.
- many be, increase, רָבָה; increase to, act. *Hiph.*; many רַב 1., § 43.
- mare, (horse).
- matter, (word).
- measure to, מָדַד, § 42.
- meat, (eat).
- meet to, קָרָא; *infin. cons.* קָרְאָה, *to meet him* לְקָרְאָתוֹ &c.
- melt to, מָוַג, and *Niph.*
- memory, זָכָר 2.
- mention to, *Hiph.* of *remember.*
- merciful to be, רָחַם *Pi., acc.* חָנַן; mercy, loving kindness חֶסֶד.
- messenger, (angel).
- midst, תֹּךְךָ 2., § 41; *within the house*—בְּתוֹךְ; (inside).
- mighty man, (hero).
- minister to, שָׁרַת *Pi.* (serve).
- mischievous, אָסוֹן.
- missile (send).
- mistress, (lady).
- month, חֹדֶשׁ 2., (new).
- moon, יָרֵחַ.
- more, (still), עוֹד.
- morning, בֹּקֶר 2.
- morsel, fragment, פֶּת 2. *i. f.* § 43.
- mother, אִם 2., § 43.
- mountain, (hill).
- mourn to, סָפַד; אָבַל *st.*; mourning מִסָּפֵד 3.
- mouth, edge, פֶּה. Table of *Irreg. Nouns.*
- much, רַב 1., § 43; (many).

N.

naked, עירום pl. Add.

Notes; nakedness, ערונה 2.

name, שם 3.; pl. שמות.

narrate to, ספר *Pi*.

nation גוי (people).

native land, מולדת 2. (bear).

near, קרוב 1., (draw near).

neck, צוואר 1. *sing* and *pl*.

new, חדש 1.

night, ליל 2., § 41, usually לילה 2.

no, not, לא direct; אל subjective;

no, none אין 2.

not to, לבלתי *inf*.

north, צפון 1.

now, עתה.

number to, מנה; (count).

nurse, מינקת 2. *i*. § 29.

O.

oath, שבועה (swear).

offer to, *Hiph.* of קרב *draw near*.

offering, קרבן; meat—(i. e. bloodless) מנחה; drink—נסך 2 *i*.; burnt—עלה.

ointment, שמן 2.

old, (elder, aged).

olive, זית 2., § 41.

on, upon, על, §§ 14. 49.

one, § 48; one—another, § 45 (friend), (brother).

only, אך, רק.

open to, פתח; *pass. Niph.*; door פתח 2. *i*.; key מפתח 3.; to

open (of eyes) פקח; *pass. Niph.*

oppress to, לחץ *Pi*.

or, או; אם, ואם in interrogative or indirectly interr. sentences,

—shall we go or shall we forbear? הנהלך—אם (ואם) נהלך; or no, or not אם לא.

other, אחר, pl. אחרים.

out, out of, מן.

out at, in at, בעד (properly “interval” “distance”).

outside, חוץ; to the outside החוצה; on, at, the outside of the house מחוץ לבית.

over, upon, על.

overflow to, overwhelm, שטף.

oversee to, visit, פקד; commit, entrust, *Hiph.*; an overseer פקיד 1.

ox, פר 2., § 43; cow, fem.; שור § 41.

P.

pain, חלי 2., § 45; מכאב.

palace, היכל 1. *pl. im* (*ôth*).

palm, (hand), כף 2., § 43.

pass by, עבר (cross).

passover, פסח 2.

pasture, מדבר (desert).

path, נתיב 1.

pay to, שלם *Pi*.

people, עם 2., § 43.

perfect, תם 1., § 43; תמים 1. (be ended).

perish to, אבד, § 35; destroy, *Pi.*, *Hiph.*

permit to, נתן *acc*.

pit, prison, בור 2., § 41, *pl. ôth*.

pity to, חנן, § 42.

place to, שית, שים; (set), (dwell), (rest).

place a, מקום 1., *pl. ôth*; (arise).

plague, נִגַּע 2.; מִכָּה.
 plain, שְׂפֵלָה.
 plant to, נָטַע; a plant נֹטֵעַ 2 i.
 play to, sing &c., זָמַר *Pi*.
 plead with to, רִיב, בָּ, אִם, § 40.
 plough to, חָרַשׁ.
 plunder to, בָּזַז, (spoil); (take).
 poor, אֲבִיוֹן, דָּל 1., § 43.
 possess to, קָנָה, נָרַשׁ; possessor
 קָנָה; possession מִקְנָה, § 45.
 pot, סִיר, pl. *ôth*.
 pour out, שָׁתַךְ (spill).
 powerful, אֲצוּמָה 1.
 prayer, תַּפִּלָּה.
 precept, פְּקוּדָה, (oversee).
 prey, מַלְקוּחַ (take).
 presence, in of, לִפְנֵי (face).
 priest, כֹּהֵן 3.
 prince, שַׂר 2., § 43.
 prolong to, *Hiph.* of אָרַךְ *be long*.
 promise to, אָמַר: *infin*.
 prophesy to, נִבֵּא *Niph.*, (*Hithp.*);
 concerning, ל, עַל; prophet
 נְבִיא 1.
 prove to (try), צָרַח. בָּחֵן.
 proverb, מִשְׁלַל 1.
 punished be, *Qal*, *Niph.* of אָשַׁם
be guilty.
 pursue to, נָרַד.
 put on, wear, לָבַשׁ *acc.*; to clothe,
 dress with, *Hiph.*, *two acc.*, § 38.
 put out to, (the hand), שָׁלַח.
 put to, place, set, נָתַן.

O.

queen מַלְכָּה 2.
 quiet, שָׁאֵן.
 quiet become, שָׁתַק, *impf. o.*

R.

rain to, מָטַר *Hiph.*; rain מָטַר 1.
 ram, אֵיל 2.
 ransom, כָּפַר 2., (atone).
 read to, קָרָא.
 rebel, revolt to, פָּשַׁע; against ב.
 receive to, לָקַח, § 33.
 redeem to, גָּאֵל, פָּדָה, redemption
 גָּאֵל; redeemer פְּדוּתָה.
 refrain to, נָחַךְ *st.* (far).
 refresh to, קָצַד.
 refuge, (flee), (trust).
 regard to, שָׁעָה, אָל, (look).
 reign to, (king).
 rejoice to, (joyful be).
 remember to, זָכַר; pass. *Niph.*;
 call to remembrance, mention,
Hiph.; memory זָכַר 2.
 remove to, סוּר *intrans.*; *Hiph.*
trans.
 rend to, קָרַע.
 repent to, נָחַם *Niph.* נָחַם.
 report, שָׁמוּעָה (hear).
 rescue to, (escape); (deliver).
 rest to, שָׁבַת; make cease, *Hiph.*;
 גִּיחַ; give rest, *Hiph.* הִנִּיחַ *dat.*;
 place, set, *Hiph.* הִנִּיחַ; resting-
 place, מְנוּחָה, מְנוּחָה, § 41;
 sabbath שַׁבָּת 1.
 restore to, (return).
 return to, שׁוּב; restore *Hiph.*,
Pôl.; return תְּשׁוּבָה.
 reveal to, גָּלָה.
 review to, פָּקַד, (oversee).
 rib, side, צִלְעַת *f.* 1.; pl. *ôth* (im).
 riches, חֵיל 2 (force); rich עָשִׁיר.
 ride to, נָכַב *st.*; to make ride,

set on a horse &c., *Hiph.*;
 chariot רֶכֶב 2. *i.*, מִרְכָּבָה.
 riddle, חִידָה.
 righteous be, (just).
 rise to, קוּם.
 rise early to, *Hiph.* שָׁכַם.
 rise to (of star &c.), וָרָח; rising,
 shining וָרָח 2.
 river, נָהָר 1. pl. *ôth* and *im*;
 יָאֵר (mainly of Nile and its
 branches).
 roll to, גָּלַל *Qal*, *Hiph.*; pass.
Niph.
 rule over to, (govern).
 rumour, (report).
 run to, רוּץ; make run, bring
 hastily, *Hiph.*; runner, post,
 רֶץ 1.

S.

sabbath, (rest).
 sacrifice to, זָבַח; sacrifice זָבַח
 2. *i.*; altar מִזְבֵּחַ 3., pl. *ôth*
 (offer, offering).
 saddle to, (bind).
 saint, (holy).
 sake of, for, בְּעֵבוֹר פֿ, — *of me*
 בְּעֵבוֹרִי; בְּגִלְגָּלִי; see עָבַר, נָלַל
 in Lex.
 salt, מַלַּח 2.
 salvation, (save).
 sanctify to, (holy).
 sanctuary, (holy).
 sand, חוֹל 2., § 41.
 satisfied be, שָׂבַע *st.*, *with*, *acc.*;
 to satisfy with, *Hiph.*, *two acc.*,
 § 38; satisfied, שָׂבַע 1.; fulness
 שָׂבַע 2, שָׂבַע 1.

save to, יָשַׁע *Hiph.*, הוֹשִׁיעַ; pass.
Niph.; salvation, safety יָשַׁע
 2.; יְשׁוּעָה.
 say to, promise, אָמַר, § 35.
 scattered be, פוּץ (*impf.*); to
 scatter, *Hiph.*; pass. *Niph.*
 sceptre, tribe, rod, שֵׁבֶט 2.
 scribe, סֹפֵר 3. (count).
 sea, יָם 2., § 43, *cons.* יָם, יַם, and
 יָם (only in יָם-סוּפִיָּה).
 see to, רָאָה, § 44—45; pass.
Niph.; shew, let see, *Hiph.*, *two*
acc.; seer, רָאָה; sight, aspect,
 face מִרְאֶה.
 seed, זָרַע 2., (sow).
 seek to, enquire at, דָּרַשׁ; pass.
Niph.
 seek to, בָּקַשׁ *Pi.*
 sell to, מָכַר; pass. *Niph.*
 send to, שָׁלַח; send away, loose,
Pi.; a missile שָׁלַח 2. *i.*
 serpent, נָחָשׁ 1.
 serve to, till, עָבַד; pass. *Niph.*;
 enslave, *Hiph.*; servant עָבֵד 2.;
 service עָבָדָה; to serve = min-
 ister (mainly in sacred things)
 שָׁרַת *Pi.*
 set to, נָתַן, שָׂם, שָׂת; כֹּון *Hiph.*,
Pôl.; pass. *Niph.*, (place).
 seven, seventh, § 48.
 shadow, צֶל 2., § 43.
 shake to, רָעַשׁ; trans. *Hiph.*; an
 earthquake רָעַשׁ 2.
 shave to, נָלַח *Pi.*; *Hithp.*
 shed to, (spill).
 Sheol, hades, שְׁאוֹל.
 shepherd, herdsman, רָעָה (feed).
 shine to, אָזַר.

shore, (lip).
 short, קָצֵר 1.
 shoulder, שֵׁכָם 2. *i*.
 shut to, סָגַר; pass. *Niph.*
 sick be to, חָלָה; sickness חֲלִי.
 side, end, יָרְכָה (? יִרְכָה), *du.*
 (once *sing.*); in *cons.* kaph has
 Dag.
 silent be, דָּם *st.* (*impf.* also in *o*).
 silver, כֶּסֶף 2.
 simple one a, פָּתִי 2., § 45.
 sin to, חָטָא; sin חַטָּאת 2., חָטָא;
 sinner (sing.) חַטָּא *part.*, חָטָא
 (used in plur.).
 sing to, שָׁר; a song שִׁיר and
 fem.
 sister, אָחוֹת 1. Irreg. nouns.
 sit to, dwell, יָשַׁב, § 39; make
 to sit, place, *Hiph.*; pass.
 Hoph.; a seat מוֹשֵׁב 1.
 slay to, הָרַג (die).
 slaughter to, שָׁחַט.
 sleep to, יָשָׁן *st.*; sleep, slumber
 נָוֵם; sleep heavily רָדַם *Niph.*;
 sleep שָׁנָה 1., חֲנוּמָה; heavy
 (ecstatic) sleep תַּרְדֵּמָה, *e* firm.
 smell to, רוּחַ *Hiph.*; smell רִיחַ 2.
 smite to, נָגַף; pass. *Niph.*; נָכָה
 Hiph. הִקָּה, pass. *Hoph.*; נָנַע;
 stroke, defeat מִנָּפֶה מִכָּה,
 נָנַע 2. *i.* (The word מִכָּה is
 of general use, the other
 two very commonly of divine
 plagues.)
 smoke עָשָׁן 1.
 snare, פָּח 2., § 43.
 sole (of foot), palm, כַּף 2 *f.*.
 § 43.

some, (a little); מֶן partitive.
 son, בֶּן 3. Irreg. nouns.
 sore, רָע (bad).
 sorrow, heaviness, יָנוֹן 1.
 soul, נֶפֶשׁ 2. *f.*
 south, נָנַב 2.
 sow to, זָרַע; bear seed, *Hiph.*;
 seed זָרַע 2.
 speak to, דָּבַר *Pi.* (perf. in *e*); a
 word, thing דְּבַר 1.; *everything*
 כָּל דְּבַר, *nothing* לֹא—כָּל דְּ
 or לֹא—דְּ.
 spill to, שָׁפַךְ; pass. *Niph.*
 spirit, wind, רוּחַ *f.* 2.
 spoil to, plunder, שָׁלַל; spoil
 שָׁלַל 1.
 spread to, spread out (hands),
 פָּרַשׁ יָצַע *Hiph.*, § 39. 3.
 sprout to, צָמַח; make to sprout,
 Hiph.; sprout, branch צָמַח 2.
 i.; (grass).
 staff, מַקֵּל 3., pl. *ôth*.
 stall, lair, מַרְבֵּץ 3., (lie down).
 stand to, עָמַד; set up, *Hiph.*;
 קוּם.
 steal to, נָגַב *Qal* and *Pi.*; pass.
 Pu., *Niph.*; thief, נָגַב, *â*.
 star, כּוֹכֵב 1.
 still, yet, more, עוֹד; *suff.* as אֵין,
 see § 49; *still alive* עוֹד חַי;
 (again).
 statute (command); חֻקַּי 2., § 43,
 fem. חֻקָּה; (precept).
 stone, אֶבֶן 2.
 stranger, sojourner, גֵּר 1., § 41;
 strange, foreign נֹכְרִי (*nokhrî*).
 street, חוּץ 2.; pl. *ôth*; שׁוּק 2.;
 רחב, *f.* pl. *ôth*.

strength, (strong).
 stretch to, נָטָה, also *Hiph.*; (put out); a bed מִטָּה *Pi.*.
 strip to, פָּשַׁט *Hiph.*.
 strong be, חָזַק *st.*; אָמַץ *st.*; strengthen *Pi.*; עָצַם *st.*; strong חָזַק, עָז, עָצוּם; strength, חָזַק and *fem.*; עָז 2., § 43; כָּחַ 2., § 43.
 strive to, plead, רִיב, § 40, strife, plea רִיב 2., מְרִיבָה.
 suck to, יָנַק § 39; suckle, give suck, *Hiph.*; nurse, *part. Hiph.*, see § 29.
 suffer to, punishment, (be guilty): to suffer pain כָּאַב *st.* (pain).
 sun, שָׁמֶשׁ 2.
 swarm to, שָׂרַץ; with *acc.*; a swarm שָׂרַץ 2.
 swear to, שָׁבַע *Niph.*; oath שְׁבוּעָה *Pi.*.
 sweat, יָצָה *f.* firm.
 sweet be, מִתְקַן *st.*; sweet מִתּוֹק 1., inflect. מִתּוֹקָה.
 sword, חֶרֶב 2., *f.*
 sycamores, שִׁקְמִים.

T.

tabernacle, מִשְׁכָּן (dwell).
 take to, לָקַח; pass. *Niph.*, *Pu.*, § 33; prey, plunder מַלְקוּחַ; take (capture in war &c.) לָכַד; pass. *Niph.*.
 tall, גָּבַהּ (great). *Cons.* גָּבֵה.
 tambourine, תֶּבֶל 2., § 43.
 taste to, טָעַם; taste, sense טָעַם 2.

teach to, (learn), יָרָה *Hiph.*, הוֹרָה;
 law, instruction תוֹרָה.
 tell to, נָדַר *Hiph.*; pass. *Hoph.*; (count), (say), (speak).
 temple, הֵיכָל (palace).
 tent, אֹהֶל 2; pl. אֹהֳלִים.
 terrible, נוֹרָא (fear).
 testify to, עִיד *Hiph.*; witness עֵד.
 that, conj. כִּי; in order that לְמַעַן with *infin. cons.*, or *imperf.*; that is very often expressed by *vav consecut.*
 then, of time, אָז; then of transition in thought, † simple and *consecut.*
 thence, (there).
 there, שָׁם; thither שָׁמָּה; thence מִשָּׁם; where, whence &c. (who).
 there is (was), יָשׁ; — *water* יָשׁ מַיִם; I have יָשׁ לִי &c.; there is (was) not, אֵין, there is no *water* — אֵין; *suff.*, see § 49.
 therefore, עֲלֵכֶן.
 thief (steal).
 thigh, יָרֵךְ 1.; *cons.* יָרֵךְ. See Add. Notes to first declens.
 thing, (speak).
 thither, (there).
 thorn, קוֹץ 2.
 thought, מַחְשָׁבָה, § 29. 2 (count), *cons. pl.* מַחֲ. *Pi.*.
 thresh דָּוַשׁ; threshing-floor גֶּן 2., pl. *ôth.*
 threshold, סף 2. *i.*, § 43 Rem.
 throne, seat, כִּסֵּא 3., pl. *ôth.*
 thus, כֵּה.
 tidings, to bring, preach בִּשַׁר *Pi.*.

till, cultivate, (serve).
 till, until, prep. עד; conj. עד
 אשר with *perf.* or *impf.* according to sense. *Suff.* § 49.
 time, עת 2., § 43; time (*fois, mal*) פעם 2. gen. *fem.*, plur. *im*, (prop. *step.*); twice פעמים, three times שלש פעמים.
 tingle to, צל, § 42.
 together, יחד, יחדו.
 to-morrow, מחר.
 tongue, לשון 1. gen. *fem.*, pl. *ôth*.
 touch to, נגע; ב.
 tower, מגדל 1. pl. *im* and *ôth*.
 transgress, פשע; against, ב; transgression פשע 2. *i*.
 tread to, רמס.
 tree, עץ 1.; wood, *pl.* and עצה.
 tremble to, רגז *st*.
 tribe, (sceptre).
 trust to, to flee for refuge to, חסה; ב; a place of refuge מחסה; (confide), (flee).
 to try (as silver), צרף; בָּחֵן; to try, prove, tempt נסה *Pi*.
 turn to, overturn, turn into, הפך; pass. *Niph.*; (return).
 turn aside to, סור.
 twins, תאמים.
 two, § 48; they two, both of them, שְׁנֵיהֶם &c.; the second time, שנית

U.

under, (beneath).
 unless, לֹא־ (usually *perf.*).
 until, עד, עדי &c.; (till). § 49.
 unto, אל, אֶל־ &c., § 49.
 upright, ישר 1.
 upon, על; *suff.* § 49.
 upwards, מֵעַלָּה, see עלה in *Lex*.

V.

valley, בקעה 2., נחל 2., נֵיא 2.
 valour, חיל 2 (force), § 41.
 vain, empty, ריק, ריק; vanity שוא, ריק.
 vengeance, נקמה 1. (avenge).
 venison, ציד 2., § 41.
 very, מאד (prop. a noun).
 vine, גפן 2.
 vineyard, כרם 2.; vinedresser ברם 3.
 violence, wrong, חסם 1.
 virgin, בתולה.
 vision, מראה (see).
 visit to, (review), (oversee).
 voice, קול 2.
 vow to, נדר, a vow נדר 2.

- א W.

walk to, *Hithp.* of go.
 wall, חומה.
 wander to, wave, tremble, נוּע; a wanderer, נע *part*.
 war, (fight).
 wash to, רחץ; — clothes כבם *Pi*. (*perf.* in *e*).
 waste away to, מק *Niph.*

waste to, lay waste, שָׁמַם *Hiph.*
 watch to, (keep).
 water, waters, מַיִם pl.
 water to, הִשְׁקָה (drink).
 way, manner, דֶּרֶךְ 2. *c.*
 weak, חַל 1., § 43.
 wealth, חֵיל 2 (force).
 wean to, גָּמַל; pass. *Niph.*
 weapon, כֶּלִי, *pl.* כְּלִים, *c.* כְּלִי.
 wear to, (put on).
 weary be, יָעַף *st.* § 39; weary,
 יָעַף 1.
 weep to, בָּכָה, § 44—45.
 weigh to, שָׁקַל, pass. *Niph.*
 well, בָּאָר 2. *f.*
 west, יָם, § 43.
 whelp, גִּיד (lion).
 when, כִּי, *with inf. cons.*; בְּאִשֶּׁר,
 כִּי *with Finite forms.*
 when? how long? מָתַי, עַד מָ.
 where, whither &c., (who).
 whether?, הֲ, § 49; אִם (or).
 who, which, אֲשֶׁר, § 13. When
 אֲשֶׁר is not used in the sense
 of *he who, that which* (i. e.
 is not a substantive), its
 use appears to be that of
 a mere particle indicating
 relation, as it is both un-
 inflected and ungoverned.
 Hence relative sentences are
 made as if they were direct,
 except that this word stands
 at the head of them: —
 The man *who*
 is with me הָאִישׁ א' הוּא אִתִּי
 the man *whom*
 I struck הִכִּיתִי אֹתוֹ „ „

the man *whose*
 horse — הָאִישׁ א' סוּסוֹ
 the place *where* —
 הַמָּקוֹם א' שָׁם
 The pronoun or particle in
 the sentence may very readily
 be omitted if no ambiguity
 would arise; the *Rel.* is also
 often omitted, particularly if
 the *rel. clause* be an *adjecti-*
val description of an *in-*
definite subject, but also *other-*
wise; and sometimes both may
 be omitted.
 who? *interrog.* § 13.
 whole, (all).
 why? wherefore? לָמָּה.
 wicked, רָשָׁע 1.; wickedness
 רָשָׁעָה 2.
 wife, (woman).
 wilderness, (desert).
 willing to be, אָבָה, § 35.
 wind, (spirit).
 wine, יַיִן 2., § 41.
 wing, border, extremity, כַּנֵּף 1.
f. du. (pl. *ôth*).
 wise be, חָכַם *st.*, *impf.* יִחְכֹּם;
 wise חָכַם 1.; wisdom חִכְמָה 2.
 wish to, חָפֵץ *st.*
 with, *prep.* עִם 2.; אֵת 2., § 43.
 See *suff.* § 49; with *of in-*
strument ב.
 withdraw to, (be far).
 within, (inside), (midst).
 witness עָד 1., § 41, (testify).
 wolf, זָאֵב 2., *e firm.*
 woman, אִשָּׁה. Table of Irreg.
 Nouns.

womb, בֶּטֶן 2. *i. f.*; רֶחֶם 2. *c.*

wood, timber, (tree).

word, thing, matter, דָּבָר 1.

work to, (make).

wrestle to, אָבַק *Niph.*

write to, כָּתַב; pass. *Niph.*;
(count).

Y.

year, שָׁנָה 1., pl. *îm* (*ôth* poet.);

a yearling שָׁנִי; 20 years

old = son of 20 years.

yoke, עֵל 2., § 43.

yonder, See § 13.

young, younger, (little), § 47.

youth, young man, נָעַר, *f.* נַעֲרָה;

time of youth, נְעוּרִים.

VOCABULARY.

HEBREW AND ENGLISH.

א

אב *a father*; Cons., אָבִי. See Table of Irreg. Nouns.

אָבֵר *to perish*, (א"פ § 35).—Impf.

יֵאָבֵר—Hiph. הָאָבֵר *to destroy*.

אָבָה *to be willing* (א"פ § 35).—

Impf. יֵאָבָה.

אָבִיִּן *m. poor*.

אָבֶן 2 *f., a stone*.

אָבַק Qal unus.—Niph. נִאָבַק *to wrestle*, Ex. 37.

אָדָם 1 *m., man*.

אָדָמָה 1 *f., the ground*.

אָדֹן 1 *m., lord*.—Takes suff. of plur. noun. See Note 4, Ex. 40.

With prefix לְאֹדֵנִי &c.

אָדָרֶת 2 *f., a mantle*, § 29. 2.

אָהֵב *to love* (Pe. Gutt.).—Impf.

יֵאָהֵב (and other forms).

אָהֶל 2 *m., a tent*, Pl. irreg. אֹהֳלִים and seldomer אֶהֱלִים.

אָוֶן 2 *m., vanity, wickedness*, § 41.

אָוֹר *to be light, shine*, (ע"ו) Perf.

אֹוֵר. Hiph. הָאִיר *to give light*.

§ 40

אֹור 2 *m., light*. § 41.

מָאֹור 1 *m., a light, luminary*; Pl. *im and ôth*.

אָזֵן *adv. then*.

אָזֶן 2 *f., the ear*.

אָח *m., a brother*. See Table of Irr. Nouns.

אָחָד *m., אחת f., one* § 48.

אָחֵר *adv. afterward*; prep. *after, behind*; oftener אַחֲרֵי.—אֲחֵרִי *after me* &c.

אֲחֵר *adj., another*; pl. אַחֲרֵימָה.

אֲחֵרִית *f., end, latter end*.

אֵיב 3 *m., an enemy*, § 30.

אִיד 2 *m., calamity*, § 41.

אִידֵךְ *adv. how? how!*

אִין 2 (*nothing*), *there is not*; cons.

אִין. Suff. § 49.

אִישׁ *m., a man*. Table of Irreg. Nouns.

אִשָּׁה *f., a woman*. See Irreg. Nouns.

אָכַל *to eat* (א"פ § 35).—Hiph.

הָאָכִיל *to give to eat*.

אָכַל 2 *m., food*; אֹכֶלָה 2 *f., id*.

מֵאָכַל 1 *m., id*.

- אל adv. *no, not*, with *Juss.*
 אל prep., *unto*. Suff. § 49.
 — אלהים *pl. m., God*.—(Sing. אלה used in poetry). With prefix.
 מאלהים &c., but מאל.
 אליל *m., an idol*.
 אלם 3 adj., *dumb*.
 אם adv. *if*; אם כי *except*.
 אם 2 *f., mother*, § 43.
 אמן *to be firm*.—Hiph. תאמין *to believe*, ב, ל.
 אמת 2 *i. f., truth* (אמת).
 אמץ *to be strong* (st. § 23).—Pi. *to make strong*.
 — אמר *to say, to promise, intend* (א"פ § 35).
 אני pron., *I*, § 12.
 אסף *to gather* (Pe. Gutt.).—Impf. יאסף.—Niph. *to assemble, be assembled*, Ex. 38.
 אף 2 *m., the nose, anger*.—Du. אפים *the nostrils, face*. (אנף *to breathe*).
 אצל 2 used as prep. *beside; beside me* אצלי § 35. 2.
 ארבע *four*, § 48.
 ארז 2 *m., cedar*.
 ארי 2 *m., a lion*, § 45.
 ארך 2 *m., length*.
 — ארץ 2 *f., earth, land*; pl. *ôth*.
 ארר *to curse* (Ayin Doub.).—Impf. יארר § 42.
 אש 2 *f., fire*, § 43.
 — אשר rel. pron. *who, which*, § 13.
 אשרה *f., Asherah, (the goddess or her symbol)*.
 את a particle placed before the *definite acc.* Suff. § 49.

- את prep. *with*. Suff. § 49.
 אתה pron. *thou*, § 12.
 אתון 1 *f., a she-ass*.

ב

- ב prep. *in, on, among; by of instrument*. § 14. Suff. § 49.
 באר 2 *f., a well*; pl. *ôth*.
 בגד 2 *i. m., a garment, covering*.—Suff. בגדו, Note p. 17.
 בדר 2 *m. (separation)*, לבד *apart, alone*; I אני לבדי § 43.
 ברל Qal unus.—Hiph. *to separate, divide*.—Niph. *pass*.
 בקהה 1 *f., cattle, tame beasts*; cons. בקהמת, cons. pl. בקהמות.
 — בא *to come, go, go in* (ל"א ע").—Impf. יבוא.—Hiph. תביא, *to bring*. Hoph. *pass*. § 38, 40.
 בור 2 *m., a pit*; pl. *ôth*, § 41.
 בוש *to be ashamed* (ע"ו § 40).—Impf. יבוש.
 בזז *to plunder, spoil* (Doub. 'Ayin § 42).—Imp. יבו.
 בחר *to choose* (Ayin Gutt. § 36); acc., ב.
 בטח *to trust* (Lam. Gutt. § 37); in, ב.
 בטן 2 *i. f., the womb, heart*.
 בין 2 (*interval*) prep. *between, among*. Repeated before the second word and usually takes the numb. of its suff.—*between me and you* ביני וביניכם.—For בין... בין also ל... בין Ex. 27.
 בית 2 *m., a house*. See Irr. Nouns.
 בכרה, *birthright*.

— בֶּן 3 m., a son. See Irr. Nouns.

בָּנָה to build, apoc. impf. וַיִּבֶן.

בַּת 2 f., a daughter. See Irr. Nouns.

בְּעַד 2 prep. behind, in at, out at, וְהָיוּ בְּחַלּוֹן ב' in at, out at the window;

ב' הַחוּמָה over the wall.—Suff.

בְּעַדִּי § 36. 2.

בָּעַל to marry, (Ay. Gutt.); part. pass. f. בְּעֻלָּה married.

בָּעַל 2 m., lord, husband, Baal. Suff. § 36. 2.

— בֹּקֶר 2 m., morning.

בָּקַשׁ Qal unus. Pi. בִּקֵּשׁ to seek.

בָּרָא to cut, fashion, to create (ל"א) § 38).—Niph. pass.

בָּרִיא 1 adj., fat.

בְּרִית f., a covenant; ב' כָּרַת ב' to make a covenant; ב' הִקִּים ב' to establish a covenant.

בָּרַךְ to kneel.—Pi. בִּרַךְ to bless; Pu. pass. (§ 36);—blessed בְּרוּךְ 1 part. Qal.

בִּרְךָ 2 i. f. the knee, du.

בְּרָכָה 1 f., a blessing.

בָּשָׂר 1 m., flesh.

בָּשַׁל to boil.—Pi. to boil, seethe.

ג

גָּאַל to redeem (Ay. Gutt. § 36).

גָּבַר to be strong, prevail (st. § 22).

גִּבּוֹר m., a hero, mighty man.

גְּבִירָה, גְּבִירָת, 2 i. f., lady, mistress, § 29. 2.

גִּדִּי 2 m., a kid, § 45.

גָּדַל to be great, to grow (st. § 22).—Pi. to magnify, bring

up (a child).—Hith. to magnify oneself.

גָּדוֹל 1 adj. great, elder.

גּוֹי m., a nation. Pl. גּוֹיִם, cons.

גּוֹיֵי the gentiles.

גָּוַע to die, expire (Lam. Gutt. § 37).

גּוֹרָל 1 m., lot; pl. ôth.

גִּיל 2 m., joy, § 41.

גָּלָה to uncover, reveal (ל"ה § 44).—

Niph. pass.—Hith. to uncover oneself.

גָּלַל to roll (Doub. Ay.).—Impf.

יָגַל.—Hiph. הִגִּיל to roll. Niph.

נָגַל to be rolled.

גַּם adv. also; גַּם . . . גַּם both . . . and.

גָּמַל to wean. Niph. pass.

גֶּן 2 c., garden, § 43.

גָּנַב to steal.—Pi. id. Pu. pass.

גֵּר 1 m., a stranger, § 41.

גָּרַשׁ to drive out (Ay. Gutt. § 36); oftener Pi.—Niph. pass.

ד

דָּב 2 c., a bear, § 43.

דָּבַק to cleave (st. § 22); to ב.

דָּבַר Qal unus. except Act. part.

דִּבֶּר speaking.—Pi. דִּבֶּר to speak.

—Pu. pass.

דָּבָר 1 m., a word, thing.

דְּבַשׁ honey.

דָּג 1 m., a fish; f. דִּגְיָה.

דּוֹר 2 m., generation; pl. îm and ôth, § 41.

דֶּלֶת 2 f., a door (door-leaf); du.

דְּלָתַיִם.

דָּמָם 1 *m.*, blood; *your blood* דָּמָםְ.

— דָּמָםְ blood spilt. § 18. 3.

דָּמָם to be silent (*Doub. Ay.*). Impf.

יָדָם. § 42.

יָדָע see יָדַע.

— דָּרַךְ 2 *c.*, a way.

דָּרַשׁ to seek; unto לָאֵל.

דָּשָׂא 2 *m.*, (young) grass.

דָּשָׂא Qal unus.—Hiph. to produce grass (*denom.*).

ה

ה (הֵל) Art., *the*. § 11.

ה particle of interrogation. § 49.

הֲלֹא *not?*

הָדָר 1 *m.*, honour, majesty.

— הוּא pron. § 12.

הוֹד *m.*, glory, splendour.

— הָיָה to be (ל"ה and *Lam. Gutt.* § 45. 2).—Impf. יִהְיֶה, apoc.

יְהִי.—Inf. Cons. לְהִיּוֹת, הָיִיתָ &c.

הֵיכָל 1 *m.*, palace, temple.

הַכּוֹת. See נִכָּה.

הֵלֹם adv. *hither*.

— הָלַךְ to go.—Impf. יֵלֵךְ.—Hiph.

הוֹלִיךְ (See § 39. Rem. *b.*).—

Hithp. הִתְהַלֵּךְ to walk, go about.

הֵן adv. behold, lo! Suff.

§ 49.—Followed chiefly by the

Part. הֵנִי מֵבִיא behold I (do, will) bring.

הָפַךְ to turn, to change into (*Pe*

Gutt. § 34).—Niph. נִהְפַּךְ *pass.*

— הָר 2 *m.*, hill, mountain, § 43.

הָרַג to kill, slay (*Pe Gutt.* § 34).

—Niph. *pass.*

הָרָה to conceive (ל"ה § 44 &c.).

—Impf. מֵהָרָה, apoc. וְהָרָה.

ו

ו Conj. and. § 15.

ז

זָאב 2 *m.*, a wolf (*ē* remains).

זָבַח to sacrifice, slaughter (*Lam. Gutt.* § 37).

זָבַח 2 *i. m.*, a sacrifice.

זָבַח 3 *m.*, an altar. Pl. *ôth.* § 30.

זֶה dem. pron. *this*. § 13.

זָהָב 1 *m.*, gold.

זַיִת 2 *m.*, an olive. § 41.

זָכַר to remember.—Niph. *pass.*—Hiph. to mention, commemorate.

זָכָר 2 *m.*, memory, memorial.

זָכָר 1 *m.*, a male.

זָעָה 2 *f.*, sweat (*ē* firm).

זָעַק to cry out (*Ay. Gutt.* § 36).

זָקֵן to be old (*st.* § 22).—Inf.

זָקֵנָה.

זָקֵן 1 adj. old; noun elder. § 18.

זָקֵנִים *m.*, old age.

זָרֹעַ *f.*, the arm; pl. *îm, ôth.*

זָרַח to shine, rise (of star), § 37.

זָרַע to sow (§ 37).—Hiph. הִזְרִיעַ to yield seed.

זָרַע 2 *m.*, seed; cons. *reg.* and זָרַע.

ח

חָבֵא Qal unus.—Hiph. הִחָבֵא to hide.—Niph. נִחָבֵא to hide one-

self; Hithp. *id.*

חָבַשׁ to bind, bind up, saddle, (§ 34).

חַגַּג to keep a feast (§ 42 ע"ע).—

Impf. **יִחַג**.

חַג 2 m., a feast (*hajj*) § 43.

חָרַל to cease, leave off (st. § 22).

חָדָשׁ 1 adj. new.

חֹדֶשׁ 2 m., new moon, month, § 35.

חֹל 2 m., sand. § 41.

חוֹמָה f., a wall.

חוּץ 2 m., outside, street, field; pl.

ôth.—**הַחוּצָה** to the outside.—

לְחוּץ on the outside of.—

חָזָק to be strong (st. §§ 22, 34).

חָזָק 1 adj. strong.

— **חָטָא** to sin (§ 34).—Hiph. **הִחָטֵּא**
to condemn as sinful.

חָטָא 3 (part.) a sinner, used in
sing., but **חַטָּא** adj. used in pl.

חַטָּא 2 m., sin, § 38. 2.

חָיָה to live (ל"ח § 45. 2).

חַי to live (ע"ע § 42).

חַי 1 adj. living, f. **חַיָּה**, § 43.

חַי 2 m., life; cons. **חַי**; mostly
used in pl. **חַיִּים** life.

חַיָּה f., a living creature, beast.

חַיִל 2 m., force, valour, power.
§ 41.

חֵיק 2 m., bosom. § 41.

חָכָם 1 adj., wise. § 35.

חֵכְמָה 2 f., wisdom. § 29.

חָלִי 2 m., disease, sickness. § 45.

חָלַל—Hiph. **הִחָלַל** to begin (§ 42).—

Hoph. **הוּחַל** pass.

חָלַם to dream (§ 34).

חֶלֶם m., a dream; pl. ôth.

חָמַד to desire (st. § 22).—Impf.

יִחַמַּד, **יִחְמַד**.—Niph. **נִחְמַד** pass.

— **חָמֹר** m., an ass.

חָמָס 1 m., violence, injury. § 35.

חָנַן to pity (ע"ע § 42).—Impf.

יִחַנֵּן, **יִחְנֵן**, **יִחַנֶּן**, Gen. 43. 29.

חֶסֶד 2 m., mercy, kindness.

חָפֵץ to desire, wish (st. § 22,

§ 34).—Impf. **יִחַפֵּץ**, **יִחְפֵץ**.

חָפֵץ 1 adj., desiring, § 35. Add.

Note 4 to First Decl.

חֵץ 2 m., arrow. § 43.

חֲצָר 1 c., enclosure, court, village;

pl. *im*, ôth. § 35.

חֻק 2 m., statute. § 43.

חָרַב to dry up, be waste (st. § 22).

חֶרֶב 2 f., sword.

חָרָה to be hot, angry.—Imp. apoc.

יִחָרַר.

חֲרָפָה 2 f., a reproach.

חָשַׁב to think, reckon (§ 34).—

Impf. **יִחַשֵׁב**.

חֹשֶׁךְ 2 m., darkness.

ט

טָהַר to be clean (st. § 22, § 36).—

Pi. **טִהַר** to cleanse.

טָהוֹר 1 adj., clean.

טוֹב to be good (ט"ו § 40).—Perf.

טוֹב. Other parts from **יָטַב**.—

Impf. **יִיטַב**.—Hiph. **הִיטִיב**.

§ 39.

— **טוֹב** 1 adj., good. § 41.

טוֹב 2 m., the good, best. § 41.

טָעַם to taste (§ 36).

טָעַם 2 m., taste, sense. § 36. 2.

י

יָאֵר m., stream (esp. Nile).

יָבֵשׁ to be dry (st. § 22, § 39).

יִבְשָׁה 1 f., dry land.

- יָד 1 *f.*, *hand*. Your *hand* יָדְכֶם; pl. יָדוֹת *hands* fig. (handles).
- יָדַע *to know* (י"פ § 39).—Impf. יָדַע.—Inf. Cons. יָדַעַת.—Niph. נִדְעָה *pass.*—Hiph. *to make known*.
- יְהוָה *Jehovah, the Lord*. The vowels are those of אֲדֹנָי *lord*. Scholars are mainly agreed on the pointing יְהוָה. With prefix לִיהוָה (i. e. לְאֲדֹנָי).
- יהודה *Judah*.
- יוֹם 2 *m.*, *a day*. Table of Irr. Nouns.
- יוֹנָה *f.*, *a dove*; pl. *im*.
- יֹטֵב *see טוב*.
- יַיִן 2 *m.*, *wine*. § 41.
- יָכַל *to be able* (§ 39).—Impf. יֹכֵל.
- יָלַד *to bear* (י"פ § 39).—Impf. יֹלֵד.—Hiph. *to beget*.—Pu. *to be born*.
- יָלֵד 2 *m.*, *a boy*. § 29.
- יְלִידָה 2 *f.*, *a girl*.
- יְמוּלְדָה 2 *f.*, *native land*. § 29. 2.
- יָם 2 *m.*, *sea*; cons. יָם except in יַם־סוּף *Red sea*. § 43.
- יָגַק *to suck* (י"פ § 39).—Hiph. מִיִּנְקָה *to give suck*; hence מִיִּנְקָה 2 *f.*, *a nurse*. § 29. 2.
- יָסַף *to add* (י"פ § 39).—Other parts in Hiph. הוֹסִיף.
- יָעַף *to be weary*.—Impf. יֹעֵף.
- יָעֵף 1 *adj.*, *weary*.
- יָעַץ *to advise, counsel* (§ 39).—Impf. יֹעֵץ.—Niph. נִיעֵץ.
- עֲצָה 1 *f.*, *counsel*.
- יָפָה 1 *adj.*, *fair*. § 45.
- יָצָא *to go out* (י"פ § 39).—Impf. יֹצֵא; inf. cons. יָצֵאת (for יָצֵאתָ).—Hiph. *to bring out*.
- מוֹצֵא 1 *m.*, *an outgoing*. § 39. 38.
- יָצַב Hiph. הִצִּיב *to set, place*. (§ 39. 3).
- יָצַע Hiph. הִצִּיץ *to spread* (§ 39. 3).
- יָצַר *to form* (§ 39).
- יָצַר 2 *m.*, *form, imagination*.
- יָקַד *to burn*.—Impf. יֹקֵד.—Hoph. *pass*.
- יִקָּץ Qal unus. except Impf. יִקָּץ *to awake* (§ 39).—Perf. &c. in Hiph. הִקִּיץ.
- יָרָא *to fear* (§ 39).—Impf. יֹרֵא. Inf. Cons. יָרֵאָה.—Niph. נִוְרָא; part. *id.* *terrible*. Followed by מֶן, מִפְּנֵי, and פָּנֶה.
- יָרָא 1 *adj.* *fearing*.
- יָרַד *to go down* (§ 39).—Impf. יֹרֵד &c.—Hiph. הוֹרִיד *to bring down*.—Hoph. *pass*.
- יְרוּשָׁלַם *Jerusalem*.
- יָרֵחַ 1 *m.*, *the moon*.
- יָרֵךְ 1 *f.*, *the thigh, side*; Cons. יָרֵךְ. See Add. Note 3 First Decl.
- יָרְכָה 2 *f.*, *side, end*.—Du. יָרְכֵיהֶם, cons. יָרְכֵי.
- יָרַשׁ *to inherit* (§ 39. Par.)—Hiph. הוֹרִישׁ *to dispossess, destroy*. Niph. *Pass*.
- יֵשׁ *there is*—*There is water* מַיִם יֵשׁ.
- יָשַׁב *to sit, dwell, inhabit* (§ 39).—Impf. יֹשֵׁב.
- יָשַׁב 3 *part.* *inhabitant*.
- מוֹשֵׁב 1 *m.*, *a seat*.
- יָשַׁן *to sleep* (§ 39).—Impf. יֹשֵׁן.

ישע Qal unus.—Hiph. הושיע to save.—Niph. pass.

ישע 2 m., salvation.

ישועה f., id.

הישועה f., id.

ישר 1 adj., upright, righteous.

יתר 2 i., remnant, rest.

כ

כ prep. as, like. Suff. § 49. With rel. כַּאֲשֶׁר as, when. When he kept כַּאֲשֶׁר שָׁמַר, or כְּשִׁמְרוֹ (inf. Cons. § 31).

כבד to be heavy, severe (st. § 22).

—Pi. to make heavy, harden, honour.—Niph. be honoured.

כבד 1 adj., heavy, severe, laden. (See Add. Note 3 First Decl.).

כבוד 1 m., honour, glory.

כה adv. thus.

כהן 3 m., a priest. § 36.

כוכב 1 m., a star.

כון Qal unus.—Hiph. הָכִין to set, establish.—Pō'lāl כוֹנֵן id.—Niph., Pō'lāl, pass.

כי conj., that, for, because; of time when, whenever. כִּי אִם except.

כֶּלֶא 2 i. m., a prison. § 38.

כֶּלֶב 2 m., a dog.

כָּלָה to be ended (§ 44).—Pi. to complete, finish.—Pu. pass.

— כל 2 m., all. § 43. כָּל־דָּבָר everything; כָּל־דָּבָר . . . לֹא nothing.

כֵּן adv., so, thus. עַל־כֵּן therefore.

כָּסָה to cover (§ 44), Qal unus. except partt.—Pi. כִּסָּה to cover.

—Pu. pass.

מָכָה 1 m., a covering. § 45.

כֶּסֶף 2 m., silver, money.

כַּף 2 f., palm of hand, sole; du. § 43. Pl. ôth.

כָּסַר to cover (with pitch).—Pi.

כָּפַר to atone.—Pu. pass.

כֶּסֶר 2 m., bribe, ransom.

כִּפִּיר m., young lion.

כְּרוּב m., cherub.

כֶּרֶם 2 m., vineyard.

כָּרַע to bend the knee, bow down (§ 37).

כָּרַת to cut off, cut down.—Niph. pass. כָּ' בְּרִית to make a covenant.

כָּתַב to write.—Niph. pass.

כֹּתֵף 1 f., shoulder. Add. Note 3 to First Decl.

ל

ל prep. to, for. See § 14 and § 49.

לֹא adv. not, no.

לֵב 2 m., the heart, § 43. Pl. ôth.

לִבָּב 1 m., id. Pl. ôth.

לְבַד alone. See בָּד.

לָבַשׁ to put on (clothes), wear (st. § 22); acc.—Hiph. to clothe, put on (another); two acc. Ex. 37.

לָחַם to eat, consume (§ 36).—Niph. to fight. With עִם; against לָ, עַל, כִּי.

לֶחֶם 2 c., bread.

מִלְחָמָה, מִלְחָמָה f., war. § 29. 2.

לַיִל usually לַיְלָה with He of acc., 2 m., night. Pl. לַיְלוֹת § 41.

לָכַד to take, capture.—Niph. pass.

לָמַד to learn (st. § 22).—Pi. לָמַד to teach.

לָמָּה adv., why? (ל, מָה).

לְמַעַן conj., prep., in order that, to; for the sake of, with infin. and impf. (עֲנֵה).

לָקַח to take (§ 33. 4).—Impf.

יָקַח.—Inf. Cons. קָחָה.—Niph.

נִלְקַח pass.—Pu. id.—Hoph.

יָקַח id., in impf.

מִלְקָח m., plunder.

מִלְקָחִים m. du., tongs.

לָקַח to lick (§ 42). Impf. יָלַק.—

Pi. id.

לָשׁוֹן 1 f., tongue.

מ

מְאֹד adv., very; also בְּמֹאד מ, very.

מֵאָה 1 f., hundred; du. מֵאָתַיִם. § 48.

מֵאֻמָּה anything (prop. a fleck).

מֵאוֹר. See אוֹר.

מֵאֲכָל. See אָכַל.

מִבּוֹל m., the flood.

מִדְבָּר 1 m., pasture, desert.

מָדַד to measure (§ 42).—Impf.

יָמַד.—Niph. pass.

מָה pron. what? what, § 13. interj. how! how?

מוֹג to melt (§ 40).—Niph. pass.

מוֹלֶדֶת. See יָלַד.

מוֹצָא. See יָצָא.

מוֹת to die (§ 40). Perf. מָת.

Impf. יָמוּת.—Hiph. הָמִית to

kill.—Pô'lél מוֹתֵת id.—Hoph.

pass.

מֵת 1 part., dead.

מָוֶת 2 m., death (§ 41).

מִזְבֵּחַ. See זָבַח.

מָחָה to blot out, destroy (§ 44).

מָחָר 1 to-morrow.

מָטָה. See נָטָה.

מָטַר Qal unus.—Hiph. to rain.

מָטַר 1 m., rain.

מִי מָה pron. who? who; what?

§ 13. With prep. בְּמָה how?

by what?—מִי יָתֵן Oh that! with

Impf. &c.

מַיִם pl. m., water. Irreg. Nouns.

מִינֵקֶת. See יָנַק.

מִכְסָּה. See כִּסָּה.

מָכַר to sell.—Niph. pass.

מָלֵא to be full (st. § 22, 38); of,

acc.—Niph. to be filled.—Pi.

to fill; with two acc.

מָלֵא 1 adj. full.

מִלְאָךְ 1 m., angel, messenger.

מִלְאָכָה f., work; cons. מִלְאָכָה.

§ 29. 2.

מָלַט Qal unus.—Niph. to escape.

—Pi. to rescue, deliver.

מִלְחָמָה. See לָחָם.

מָלַךְ to rule, be king; over, ב, עַל.

—Hiph. to make one king.—

Hoph. pass.

מֶלֶךְ 2 m., a king.

מִלְכָּה 2 f., a queen.

מִמְלָכָה, מַמְלָכָה a kingdom § 29. 2.

מִלְקָחִים. See לָקַח.

מִן prep. (§ 14), out of, from,

away from; hence of cause by,

on account of. Suff. § 49.

Compar. degree § 47.

מָנָה to count, number, § 44.—

Niph. pass.

מְנוּחַ. See נִוַח.

מִנְחָה 2 f., an offering, present.

מִסְעָ a journeying.

מִסְפָּר 3 m., mourning. § 30.

מִסְפָּר. See קֶסֶר.

מִעֲבָר. See עָבַר.

מִעֻט 2 m., a little, some, a few.

Add. Note 2 to second Decl.

מַעֲלָ 2 m., an evil deed. Ex. 23.

מַעֲשֶׂה. See עָשָׂה.

מָצָא to find (§ 38).—Niph. pass.

מִצְוָה. See צִוָּה.

מִצְרַיִם Egypt.

מִקּוֹם. See קוֹם.

מִקֵּל 3 m., a staff, § 30. Pl. *ôth*.

מִקָּק Qal unus. (§ 42).—Niph. to melt away.

מִקְרָא. See קָרָא.

מִרְאָה. See רָאָה.

מִרְרָ to be bitter (§ 42 Rem. a).—

Imp. יִמַּר.—Hiph. הִמַּר to make bitter.

מִר 1 adj., bitter; Aramean form of fem. מִרָּא.

מִרְיָה. See רִיב.

מִשְׁכָּן. See שָׁכַן.

מִשַּׁל to rule; over, ב.

מִשָּׁל 1 m., a proverb.

מִשְׁמֵר. See שָׁמַר.

מִשְׁפָּט. See שָׁפַט.

מִתָּק to be sweet (st. § 22).

מִתּוֹק 1 adj., sweet; f. מִתּוֹקָה.

Add. Note 6 to First Decl.

נ

נָא enclitic particle of entreaty;

נֹא־לֹא dissuasive.

נָחַ Qal unus. (§ 38).—Niph. to

prophesy.—Hith. *id.*; also to act like a prophet.

נָבִיא 1 m., a prophet.

נָבַח to bark (§ 37).

נָבַט Qal unus. (§ 33).—Hiph.

הִבִּיט to look.

נִבְלָה 1 f., a corpse, carcase.

נָגַד Qal unus. (§ 33).—Hiph.

הִגִּיד to tell, shew.—Hoph. pass.

נִגַּד 2 prep., before, in presence of;

Suff. נִגְדִי.

נָגַע to touch, smite (§ 33, 37).—

Pi. *id.*—Hiph. make to touch, reach to, נָגַע.

נִגְעָ 2 i. m., a stroke, plague.

נָגַף to smite, defeat (§ 33).—Impf.

יִנָּף.—Niph. pass.

נָגַשׁ Perf. Qal not in use.—Impf.

יִנָּשׁ.—Perf. in use Niph. נִגַּשׁ

to draw near.—Hiph. to bring near (§ 33).

נָדַד 1 m., a fugitive (part. of נִוַּד).

נָדַד to vow (§ 33).

נָדַד 2 m., a vow.

נָהַר 1 m., a river (§ 36). Pl. *im* and *ôth*.

נָחַ to rest (§ 40).—Hiph. הִנִּיחַ

to give rest to (*dat.*); and הִנִּיחַ

to set down, deposit, place; with

vav וַיִּנָּח Ex. 40.

מְנוּחָ 1 m., resting-place.

נָזַם to flee (§ 40).

נָזַע to move about (§ 40); part. נָזַע a wanderer.

נָחַל to inherit, possess.—Hiph. to give to inherit.—Hoph. pass.

נָחַל 2 m., a brook, wady. Ex. 37.

נָחַם Qal unus.—Niph. נָחַם to

- repent, to pity.*—Pi. *to comfort*—*נָתַן* *to give, put, account* (§ 33. 4).
 (§ 36).
נָחַשׁ 1 m., a serpent.
נָטָה *to bend, incline, stretch* (§ 33, 44).—Impf. *נִטֶּה*, apoc. *יָטָה*.—
 Hiph. *id.*
נִמְשָׁה f., a bed.
נָטַע *to plant* (§ 33, 37).—Impf. *נִטֵּעַ*.
נָחַה Qal unus. (§ 33, 44).—Hiph. *נִחַה*, *to smite*; impf. apoc. *יָחַה*.—
 Hoph. *pass.*
נִמְכָּה f., a stroke.
נָמַר 1 m., a leopard.
נָסַךְ *to pour out, fount; set, establish.*
נָסַךְ 2 i. m., a drink offering.
נָע. See *נוּעַ*.
 —*נָעֵר* 2 m., a lad, § 36; f. *נִעְרָה* a girl.
נָפַל *to fall* (§ 33). Impf. *יִפֹּל*.—
 Hiph. *הִפִּיל* *to make fall, cast.*
 —*נָפַשׁ* 2 f., breath, soul. Pl. *ôth*.
נָצַב Qal unus. (§ 33).—Hiph. *נִצַּב*, *to set, place.*—Hoph. *pass.*
 —Niph. *reflex. and pass.*
נָצַל Qal unused (§ 33).—Hiph. *נִצַּל*, *to deliver.*—Hoph. *pass.*
נָקִי, *נָקִיא* 1 adj., innocent.
נָקָמָה 1 f., vengeance.
נִשָּׂא Qal unus. (§ 33, 38).—
 Hiph. *הִשָּׂיא* *to deceive, beguile.*
נָשַׁק *to kiss* (§ 33).—Impf. *יִשַּׁק*.
 (also in o); *dat.*
 —*נָשָׂא* *to lift up, take up, raise*
 (§ 33, 38). Impf. *יִשָּׂא*. Inf.
 Cons. *שָׂאת, שָׂאת*.—Niph. *pass.*
- נָתַתִּי* *to give, put, account* (§ 33. 4).
 Perf. *נָתַתִּי, נָתַתָּה* &c. Impf.
יִתֵּן. Inf. Cons. *יִתֵּן, יִתֵּנִי*.
- ד
- נָכַב* *to turn, turn away* (§ 42).—
 Hiph. *to turn* (act.). See Parad.
נָכַר *to shut.*—Niph. *pass.*
נָוִם 2 m., a horse; *נִוְסָה* f. collect.
נָוַר *to turn aside, remove, depart*
 (§ 40).—Hiph. *to remove, take away.*
נָלַם 1 m., a ladder.
נָמַךְ *to lean, press upon.*—Niph.
reflex. to lean.
נָסַד *to sustain, refresh* (§ 36).
נָסַר *to count, write.*—Pi. *נִסַּר* *to*
recount, declare. Part. Ex. 26.
נִסַּר 3 m., part. scribe.
נִסְרָה 2 m., a book.
נִמְסָר 1 m., number.
נָסַר chiefly in Hiph. *to hide.*—
 Niph. *reflex. and pass., Hithp.*
reflex.
- ע
- עָבַד* *to labour, till, serve* (§ 34).
 Niph. *pass.*
עָבַד 2 m., a servant (§ 35).
עָבַר *to pass, pass over, cross* (§ 34).
 —Hiph. *to bring over, make pass.*
עָבַר 2 m., the other side; prep.
beyond.
עָבַר or *מֵעָבַר* 1, 3 m., a ford
 (cons.).
עָבַר 1 m. (cons.) as prep. with

ב on account of; בְּעִבּוּרִי for my sake.

אֶגְלָה 2 m., and אֶגְלָה 2 f., calf, heifer (§ 35).

עֵד Hiph. הָעֵד to testify, bear witness, protest (§ 40).

עֵד 1 m., part., a witness.

עַד prep. until, till. Suff. § 49.

עוֹד adv. still, yet, again (encore). Suff. like עֹנֵן § 49.

עוֹן 1 m., guilt, sin. Pl. *im*, *ôth*.

עוֹלָם 1 m., what is hidden, hence time long past, or long future, age, eternity; מֵעוֹלָם from of old; לְעַד עַד for ever.

עוֹף to fly (§ 40).

עוֹף 2, a bird, fowl.

עוֹר 3 adj., blind.

עוֹז 2 m., strength (§ 43).

עָזַב to leave, forsake (§ 34).—Niph. pass.

עָזַר to help (§ 34).

עֲזָרָה 2 m., help. Suff. עֲזָרִי § 35.

עֵינַי 2 f., the eye, du. § 41. Pl. עֵינֹת wells.

עִיר 2 f., a city. Pl. עָרִים, cons. עִירֵי.

עָלָה to go up, break (of day) (§ 34, 44).—Impf. יַעֲלֶה, apoc.

יַעֲלֶה.—Hiph. bring up, offer up.

עַל prep., upon, over. Suff. § 49.

עִם prep., with, along with. Suff. § 49.

עַם 2 m., people. § 43.

עָמַד to stand (§ 34).—Hiph. set, place.

עָנָה to be low, afflicted (§ 44).—Pi. to afflict.

עָנִי 2 m., affliction. § 45.

עָנָה to answer, witness (§ 44); against ב.

מַעֲנֶה m., answer, purpose; contracted מַעֲנֵן, used as prep. לְמַעַן because of; as conj. in order to.

עָנָן 1 m., a cloud.

עָנַן Qal unus.—Pi. to cloud, to bring on clouds; inf. cons. with Suff. עֲנִי for עָנִי Note p. 9, 112.

עָפָר 1 m., dust. § 35.

עֵץ 1 m., tree. § 18. 3.

עֲצָה. See יַעֲזֵב.

עָצַם to become strong, numerous.

עָצוֹם 1 adj., strong.

עָצָם 2 f., a bone. Pl. *im*, *ôth*.

עָרַב 2 m., evening.

אָשַׁק to oppress, injure (§ 34).

עָשָׂה to do, work, make (§ 34, 44).—Impf. apoc. יַעֲשֶׂה.—Niph.

נִעְשָׂה pass., but fem. נִעְשְׂתָה.

מַעֲשֶׂה m., a work. § 45.

עֵת 2 c., time. Pl. *im*, *ôth*. § 43.

עַתָּה adv. now.

פ

פֶּה m., mouth. Irreg. Nouns.

עַל־פִּי according to, Ex. 39.

לְפִי תֶרֶב with the edge of the sword.

פָּה 2 m., snare. § 43.

פֶּלֶא 2 i. m., a wonder.

פָּנִים 1 m., pl. face, faces. לְפָנַי formerly, לְפָנַי before, לְפָנַי before me.

פֶּן conj., lest, with impf.

פַּעַל to do (§ 36); part. **פֹּעֵל** a worker.

פֹּעֵל 2 m., a work. § 36.

פָּקַד to visit, inspect, review.—

Niph. pass.—Hiph. to commit to.

פֹּקֵד 1 m., an overseer.

פִּקְדוֹן m., a precept.

פָּתַח to open (of eyes &c.) (§ 37).

—Niph. pass.

פָּר 1 m., an ox; f. a cow. § 43.

פָּרָה to be fruitful, bear fruit (§ 44).

פְּרִי 2 m., fruit. § 45.

פָּשַׁע to rebel; against, ב.

פָּשַׁע 2 i. m., rebellion, transgression.

פֶּת 2 i. m., a morsel, bit. § 43.

פָּתַח to be open (§ 44).—Hiph. to make open, to enlarge; impf. apoc. **יִפְתָּח**.

פֶּתִי 2 m., simple. § 45.

פָּתַח to open. § 37.

פֶּתַח 2 i. m., an opening, door.

מַפְתָּח 3 m., a key; an opening; cons. **מִפְתָּח**. § 30 Rem.

צ

צֹאן 2 c., a flock (small cattle).

צָבָא 1 m., a host, time of service.

Pl. *ôth*.

צָדִיק to be righteous, just (st. § 22).

—Hiph. (Pi.) to justify.—

Hithp. to justify oneself.

צִדִּיק 2 i. m., righteousness.

צִדְקָה 1 f., id.

צִדִּיק righteous, just; only mas.

צוּד to hunt (§ 40).

צוּה Qal unused. Pi. **צִוָּה** to command, charge. Impf. apoc. **יִצוּ**, imp. **צִו**.—Pu. pass.

מִצְוָה f., a command.

צֶל 2 m., a shadow. § 43.

צֶלֶם 2 m., an image, likeness.

צָלַע to halt, limp (§ 37).

צֵלַע 1 f., side, rib; cons. **צֵלַע**, **צִלְע**. Add. Note 3 First Decl.

צָמַח to sprout (§ 37).—Hiph. to make sprout.

צִמְחָה 2 i. m., a sprout, branch.

צָעַק to cry out. § 36.

צָפַן to hide, lay up.

צָפוֹן 1 m., the north.

צִפְרֹדֶעַ 3 m. (in pl.), a frog.

צָר 1 adj., adversary. § 43.

ק

קָבַח to curse (§ 42).

קָבַץ to collect, gather.—Pi. id.

קָבַר to bury.—Niph. pass.

קֶבֶר 2 i. m., a grave.

קָדַשׁ to be holy, sacred (st. § 22).

—Pi. to hallow, sanctify.—

Hiph. id.—Niph., Hithp. reflexive.

קֹדֶשׁ 1 adj., holy.

קֹדֶשׁ 2 m., holiness, sanctuary.

מִקְדָּשׁ 1 m., sanctuary.

קוֹל 2 m., voice, sound. § 41.

קוּם to arise, stand (§ 40 Parad.).

—Hiph. to set up, establish.

קָם 1 part., standing. § 41.

מָקוֹם 1 c., a place. Pl. *ôth*.

קוֹץ 2 m., thorns. § 41.

קטן *to be little* (st. § 22 Parad.).

קטן 1 adj., *little* (not inflected but very common).

קטן 1 adj., *little*, *f.* קטנה (inflected form). Add. Note 5 First Decl.

קלל *to be light, despised* (§ 42, Parad.).—Pi. *to make light of, to curse*.—Hiph. *to lighten of*.

קל 1 adj., *light, swift*. § 43.

קנה *to acquire, buy, possess*. § 44.

מקנה *m., possession, property, cattle*. § 45.

קץ 2 *m., end*. § 43.

קצף *to be angry*.

קצר 1 adj., *short*.

קרא *to call, cry, read*.—Pu. *pass*.

קרא לו קין *he called him Cain*;

קרא לו *he was called*. See § 43, p. 109.

מקרא 1 *m., an assembly*. § 38.

קרה and קרה *to befall, acc.* Ex. 38.

Inf. Cons. *f.* קראה, with prep.

לקראתי *to meet me*; לקראת האיש *to meet, against, the man*.

קרב *to draw near, come near* (st. § 22).—Hiph. *to bring near, to offer*.

קרוב 1 adj., *near, neighbour, relative*.

קרב 2 *i. m., inside, heart*. בקרבי *within me*; בקרב העיר *within, in the midst of, the city*.

קרן 2 *f., horn*.

קרע *to tear, rend* (§ 37).

קשת 2 *f., a bow*.

ר

ראה *to see* (§ 44).—Impf. וראה, apoc. ראה, פרא &c., but וראה 3 *m., 3 f.* ופרא.—Niph. *pass.*, *to appear*.—Hiph. *to shew, two acc.*

מראה *m., a sight, appearance, face*. § 45.

ראש 2 *m., head*; pl. ראשים. § 41.

ראשון adj., *first, former*.

רבה *to be many* (§ 42), used only in Perf. and Inf. Cons.

רב 1 adj., *great, much*; pl. many. § 43.

רבה *to increase, multiply* (§ 44); impf. apoc. ירב and ירב.—Hiph. *to multiply, cause to increase*.—Inf. abs. הרבה, הרבה adv. *much*.

רביעי adj., *fourth*. § 48.

רביץ *to lie down* (of beasts) (st. § 22).

מרבץ 3 *m., a stall, lair*; cons. מרבץ § 30. Rem.

רגל *to slander*.

רגל 2 *f., a foot*. du.

רדף *to pursue*.—Pi. id.

רוח 2 *c., breath, wind, spirit*. Pl. ôth.

רום *to be high, to rise up* (§ 40).—Hiph. *to lift up*. Ex. 40.—

Hoph. *pass*.

רם 1 adj., *high, lofty*. § 41.

מרום 1 *m., height, high place*.

רוץ *to run* (§ 40).

רחב *to be broad, wide* (st. § 22).

רָחֵב 2 m., *breadth*.

רָחֵב 2 f., *broadway, street*. Pl. *ôth*.

רָחַם to love (§ 36).—Pi. רָחַם to have mercy on. Pu. *pass*.

רָחַץ to wash (§ 36).

רָחַק to be distant, to withdraw (§ 36).

רָחוֹק 1 adj., *distant*.

רִיב to plead, contend (§ 40).

רִיב 2 m., *contention, strife*. § 41.

רִירָה f., *id.*

רִיק 2 m., *emptiness, vanity*.

רִיקָם adv., *empty, emptily*.

רָכַב to ride (st. § 22).—Hiph. to set upon a beast.

רָמַח 2 m., *a lance, spear*.

רָמַם to tread.

רָמַשׁ to creep. Part. Ex. 23.

רָמַשׁ 2 m., *creeping things*, coll.

רָנָה 2 f., *cry, complaint*.

רָעַב to be hungry (st. § 22).

רָעֵב 1 adj., *hungry, famished*.

רָעֵב 1 m., *hunger, famine*.

רָעָה to feed, tend (§ 44).—Part.

רָעָה a shepherd.

רָעָה m., *a friend*; רָעָהוּ . . . אִישׁ אֶחָד . . . another.

רָעַע to be evil (§ 42, st. Rem. a).

—Hiph. הָרַע to afflict, injure.

רָע 1 adj., *evil*; f. רָעָה an evil.

רָעַשׁ to quake (§ 36).—Hiph. to shake.

רָעַשׁ 2 m., *earthquake*.

רָפָא to heal (§ 38).—Niph. *pass*.

רָצְפָה 2 f., *a coal, hot stone*.

רָקַב to rot (st. § 22).

רָקִיעַ 1 m., *firmament*.

—רָשָׁע 1 adj., *wicked*.

ש

שָׁאַל to ask (§ 36); ל in reference to. שְׁאֵל c., *Sheol, Hades*.

שָׁאַר to be left, over, to remain (Qal rare).—Hiph. to leave over.—Niph. *pass*.

שֶׁבֶט 2 m., *rod, sceptre, tribe*.

שֶׁבַע 2 seven; שְׁבִיעִי seventh. § 48.

שָׁבַע Qal unus.—Niph. to swear (§ 37).

שָׁבַר to break.—Niph. *pass*.—Pi. to break in pieces.—Part. Niph.

נִשְׁבָּר broken.

שָׁבַר 2 i., and שָׁבַר 2 m., *breach*.

שָׁבַר to buy or sell corn.

שָׁבַר 2 m., *grain, corn*.

שָׁבַת to rest, cease.—Hiph. to finish.

שַׁבָּת 1 c., *rest, sabbath*.

שָׁדַי m., *almighty*, generally with אֱלֹהִים God.

שׁוּב to turn, return (§ 40).—Hiph. to restore, bring back.

שׁוּפָר 1 c., *a trumpet*. Pl. *ôth*.

שׁוּק 2 m., *street*. Pl. שׁוּקִים. § 41.

שׁוֹר 2 m., *ox*. Pl. שׁוֹרִים. § 41.

שָׁחַט to slay, slaughter (§ 36, Parad.).

שָׁחַר 2 m., *dawn*.

שָׁחַת Qal unus.—Pi. שָׁחַח to destroy (§ 36).—Hiph. *id.*; to act corruptly, to corrupt.—Niph. *pass*.

שִׁיר 2 m., *a song*; f. *id.* § 41.

שִׁית to set, place (§ 40).

שָׁכַב to lie down (st. § 22).

- שָׁכַח to forget (§ 37).—Niph. pass.
 שָׁבַל to be bereaved (of children)
 (st. § 22).
 שָׁבַן to dwell.—Impf. יִשְׁבֵּן.—Hiph.
 to cause to dwell, place.
 מִשְׁכָּן 1 m., dwelling, tabernacle.
 שָׁכַר to be drunken (st. § 22).
 — שָׁלַח to send, stretch out.—Pi. send
 away.
 שֻׁלְחָן 1 c., a table.
 שָׁלַךְ Qal unus.—Hiph. to cast,
 cast off.—Hoph. pass.
 שָׁלֵם to be whole, sound (st. § 22).
 —Pi. to complete, perform, pay.
 שָׁלֵם 1 adj., whole, sound.
 שְׁלוֹם 1 m., soundness, health, peace.
 שָׁלֹשׁ 1 adj., three. § 48.
 שָׁם adv., there; שָׁמָּה thither; מִשָּׁם
 from there, thence.
 שֵׁם 3 m., a name. Pl. שְׁמוֹת.
 § 30. 2.
 שָׁמַד Qal unus.—Hiph. to destroy.
 —Niph. pass.
 — שָׁמַיִם 1 pl., heaven, heavens.
 שָׁמָּה to be desolate (§ 42). Impf.
 יִשָּׁם, יִשָּׁם and יִשָּׁם.—Hiph. to
 desolate.—Niph. pass.
 — שָׁמַע to hear, listen to, אֵל, ל, ב
 (§ 22).—Niph. pass.
 שָׁמַע 2 m., a report.
 — שָׁמַר to keep, watch.—Niph. to
 take heed, beware.—Hithp. to
 keep oneself.
 שָׁמַר 3 part., watchman.
 מִשְׁמָר 1 m., and מִשְׁמָרָה
 f., ward, watch, observance.
 § 29. 2.
 שָׁמֶשׁ 2 c., the sun.
- שָׁנָה 1 f., a year. Pl. שָׁנִים (Post.
 ôth).
 שָׁנִים du., two. § 48.
 שָׁנִי 1 adj., second. § 48.
 שָׁעַן Qal unus.—Niph. to lean,
 rest on.
 שָׁעַר 2 c., a gate.
 שָׁפְחָה 2 f., handmaid.
 — שָׁפַט to judge.—Niph. to litigate.
 שָׁפַט 3 part., a judge.
 מִשְׁפָּט 1 m., judgment.
 שָׁפַךְ to pour out, spill.—Niph.
 pass.
 שָׁפַל to be low, abased (st. § 22).
 שָׁקַל to weigh.—Niph. pass.
 שָׁרִץ to swarm; with, acc.
 שָׁרִץ 2 m., creeping things.
 שָׁרַת Qal unus.—Pi. שָׁרַת to serve,
 minister (§ 36).
 שָׁקָה See next word.
 שָׁתָה to drink (§ 44).—Impf.
 apoc. יִשְׁתֶּה.—Niph. pass.—
 Hiph. הִשְׁקָה to give drink, to
 water.
 מִשְׁקָה m. part., a cupbearer,
 butler; also butlership.
 מִשְׁתָּה m., a feast.
- ש
- שָׂבַע to be sated, satisfied (st. § 37);
 with, acc.—Hiph. to satisfy; one
 with—, two acc.
 שָׂדֶה and שָׂרִי 1 m., a field. § 45.
 שִׁתָּה f., meditation.
 שִׁים to set, place (§ 40).
 שָׂכַל 2 i. m., understanding.
 שָׂנֵא to hate (§ 38. st.).

שפה 1 *f.*, *lip, edge, bank; du. שפתיים.*

שרף *to burn.*—Niph. *pass.*

שרף 1 *m.*, *a seraph.*

שר 1 *m.*, *a prince, captain.* § 43.

ת

תבה 1 *f.*, *ark* (*ē firm*).

תוך 2 *m.*, *midst; cons. תוך* § 41.

בתוכי *within me.*

תולדות *pl. f.*, *generations, history*
(see ילד).

תורה *f.*, *instruction, law* (ירה).

תחת *prep., under, beneath, instead of.*—Suff. תחתי § 49.

תם *to be complete, ended* (§ 42).

—Impf. יתם.—Hiph. *to complete, finish.*

תם 1 *adj.*, *complete, perfect* (§ 43).

תמים 1 *adj.*, *id.*

תמיד *adv.*, *continually.*

תמר 2 *m.*, *a palm tree.*

תפלה *prayer.*

תקע *to strike, blow* (*a trumpet*).

תרדמה *f.*, *a deep sleep* (רדם).

תשועה. See ישע.

PARADIGMS OF VERBS AND NOUNS.

THE REGULAR

	Qal			Niph'al
	act.	stat.		
<i>Perf. Sing.</i> 3 m.	קָטַל	כָּבַד	קָטַן	נִקְטַל
3 f.	קָטְלָה	כָּבְדָה	קָטְנָה	נִקְטְלָה
2 m.	קָטַלְתָּ	כָּבַדְתָּ	קָטַנְתָּ	נִקְטַלְתָּ
2 f.	קָטַלְתְּ	כָּבַדְתְּ	קָטַנְתְּ	נִקְטַלְתְּ
1 c.	קָטַלְתִּי	כָּבַדְתִּי	קָטַנְתִּי	נִקְטַלְתִּי
<i>Plur.</i> 3 c.	קָטְלוּ	כָּבְדוּ	קָטְנוּ	נִקְטְלוּ
2 m.	קָטַלְתֶּם	כָּבַדְתֶּם	קָטַנְתֶּם	נִקְטַלְתֶּם
2 f.	קָטַלְתֶּן	כָּבַדְתֶּן	קָטַנְתֶּן	נִקְטַלְתֶּן
1 c.	קָטַלְנוּ	כָּבַדְנוּ	קָטַנְנוּ	נִקְטַלְנוּ
<i>Imperf. Sing.</i> 3 m.	יִקְטַל	יִכְבֹּד	יִקְטַן	יִנְקַטַל
3 f.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַל
2 m.	תִּקְטַל	תִּכְבֹּד		תִּנְקַטַל
2 f.	תִּקְטַלִּי (י)	תִּכְבֹּדִי		תִּנְקַטַלִּי
1 c.	אֶקְטַל	אֶכְבֹּד		אֶנְקַטַל (אֶקְטַל)
<i>Plur.</i> 3 m.	יִקְטְלוּ (ו)	יִכְבְּדוּ		יִנְקַטְלוּ
3 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּנְקַטְלְנָה
2 m.	תִּקְטַלְוּ (ו)	תִּכְבְּדוּ		תִּנְקַטְלוּ
2 f.	תִּקְטַלְנָה	תִּכְבֹּדְנָה		תִּנְקַטְלְנָה
1 c.	נִקְטַל	נִכְבֹּד		נִנְקַטַל
<i>Imp. Sing.</i> 2 m.	קְטַל (קְטַלְה)	כְּבֹד (כְּבֹדְה)		הִקְטַל (הִקְטַלְ)
2 f.	קְטַלִּי (קְטַלִּי)	כְּבֹדִי		הִקְטַלִּי
<i>Plur.</i> 2 m.	קְטַלוּ	כְּבֹדוּ		הִקְטַלוּ
2 f.	קְטַלְנָה	כְּבֹדְנָה		הִקְטַלְנָה
<i>Jussive</i> 3 sing.	יִקְטַל	יִכְבֹּד		יִנְקַטַל (יִקְטַל)
<i>vav cons. imperf.</i>	וַיִּקְטַל	וַיִּכְבֹּד		וַיִּנְקַטַל (וַיִּקְטַל)
<i>Cohortative</i> 1 sing.	אֶקְטַלְה	אֶכְבֹּדְה		אֶנְקַטַלְה
<i>vav cons. perf.</i>	וַקְטַלְתָּ	&c.		
<i>Inf.</i>	קַטַל	כְּבֹד, כָּבַד		הִקְטַל
<i>Inf. absol.</i>	קָטַל	כָּבַד		הִקְטַל, נִקְטַל
<i>Part. act.</i>	קָטַל	כָּבֵד	קָטָן	
<i>pass.</i>	קָטוּל			נִקְטָל

VERB. § 20—28.

Pi'el	Pu'al	Hithpa'el	Hiph'il	Hoph'al
קָטַל, קָטַל 3	קָטַל	הִתְקַטַּל - קָטַל	הִקְטִיל	הִקְטַל
קָטַלְהָ 2	קָטַלְהָ	הִתְקַטַּלְהָ	הִקְטִילְהָ	הִקְטַלְהָ
קָטַלְתָּ 2	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתָּ 2	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְתָּ 1	קָטַלְתָּ	הִתְקַטַּלְתָּ	הִקְטִילְתָּ	הִקְטַלְתָּ
קָטַלְוּ 3	קָטַלְוּ	הִתְקַטַּלְוּ	הִקְטִילוּ	הִקְטַלְוּ
קָטַלְתֶּם 2	קָטַלְתֶּם	הִתְקַטַּלְתֶּם	הִקְטִילְתֶּם	הִקְטַלְתֶּם
קָטַלְתֶּן 2	קָטַלְתֶּן	הִתְקַטַּלְתֶּן	הִקְטִילְתֶּן	הִקְטַלְתֶּן
קָטַלְנוּ 1	קָטַלְנוּ	הִתְקַטַּלְנוּ	הִקְטִילְנוּ	הִקְטַלְנוּ
יִקְטַל 3	יִקְטַל	יִתְקַטַּל	יִקְטִיל	יִקְטַל
תִּקְטַל 2	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַל 2	תִּקְטַל	תִּתְקַטַּל	תִּקְטִיל	תִּקְטַל
תִּקְטַלְיָ 1	תִּקְטַלְיָ	תִּתְקַטַּלְיָ	תִּקְטִילְיָ	תִּקְטַלְיָ
אִקְטַל 2	אִקְטַל	אִתְקַטַּל	אִקְטִיל	אִקְטַל
יִקְטַלוּ 3	יִקְטַלוּ	יִתְקַטַּלוּ	יִקְטִילוּ	יִקְטַלוּ
תִּקְטַלְנָהּ 3	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
תִּקְטַלוּ 2	תִּקְטַלוּ	תִּתְקַטַּלוּ	תִּקְטִילוּ	תִּקְטַלוּ
תִּקְטַלְנָהּ 2	תִּקְטַלְנָהּ	תִּתְקַטַּלְנָהּ	תִּקְטִילְנָהּ	תִּקְטַלְנָהּ
נִקְטַל 1	נִקְטַל	נִתְקַטַּל	נִקְטִיל	נִקְטַל
קָטַל 2		הִתְקַטַּל	הִקְטִיל	
קָטַלְיָ 2	wanting	הִתְקַטַּלְיָ	הִקְטִילְיָ	wanting
קָטַלוּ 2		הִתְקַטַּלוּ	הִקְטִילוּ	
קָטַלְנָהּ 1		הִתְקַטַּלְנָהּ	הִקְטִילְנָהּ	
יִקְטַל 2	יִקְטַל	יִתְקַטַּל	יִקְטִיל	&c.
וַיִּקְטַל 2	וַיִּקְטַל	וַיִּתְקַטַּל	וַיִּקְטִיל	
אִקְטַלְהָ 2		אִתְקַטַּלְהָ	אִקְטִילְהָ	
קָטַל 1	(קָטַל)	הִתְקַטַּל	הִקְטִיל	(הִקְטַל)
קָטַל 2	קָטַל	(הִתְקַטַּל)	הִקְטִיל	(הִקְטַל)
מִקְטַל 2	מִקְטַל	מִתְקַטַּל	מִקְטִיל	מִקְטַל

THE VERBAL SUFFIXES

Qal

<i>Perf.</i>	3 s. m.	3 s. f.	2 s. m.	2 s. f.
<i>Suff.</i>	קָטַל קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
s. 1 c.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 m.	קָטַלְתָּ	קָטַלְתָּ	—	—
2 f.	קָטַלְתָּ &c.	קָטַלְתָּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
pl. 1 c.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
2 m.	קָטַלְתָּ	קָטַלְתָּ	—	—
2 f.	קָטַלְתָּ	קָטַלְתָּ	—	—
3 m.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ
3 f.	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ	קָטַלְתָּ

<i>Impf.</i>	3 s. m.	3 pl. m.	<i>Imper.</i>
<i>Suff.</i>	יִקְטַל יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַל קָטַלְתָּ
s. 1 c.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ קָטַלְתָּ
2 m.	יִקְטַלְתָּ	יִקְטַלְתָּ	—
2 f.	יִקְטַלְתָּ &c.	יִקְטַלְתָּ	—
3 m.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ &c.
3 f.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ as in
pl. 1 c.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ imperf.
2 m.	יִקְטַלְתָּ	יִקְטַלְתָּ	—
2 f.	יִקְטַלְתָּ	יִקְטַלְתָּ	—
3 m.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ
3 f.	יִקְטַלְתָּ	יִקְטַלְתָּ	קָטַלְתָּ

And so all parts
of impf. ending
in a Consonant,

So 2 *pl. m.*,
and 2, 3 *pl. f.*
which becomes
יִקְטַלְתָּ.

The first syll. is half-
open, e. g. קָטַלְתָּ. But
see infin. cons.—In *Perf.*
2 *s. f.* sometimes follows
2 *s. m.*

REGULAR VERB. § 31.

Qal

1 s. c.	3 pl. c.	2 pl. c.	1 pl. c.
קָטַלְתִּי	קָטְלוּ	קָטַלְתֶּם	קָטַלְנוּ
—	קָטְלוּנִי כְּבָד'	קָטַלְתֶּינִי	—
קָטַלְתִּיךָ	קָטְלוּךָ	—	קָטַלְנוּךָ
קָטַלְתִּיךָ	קָטְלוּךָ	—	&c.
קָטַלְתִּיהוּ	קָטְלוּהוּ	&c.	as 3 pl.
קָטַלְתִּיהָ	קָטְלוּהָ	as 3 pl.	—
—	קָטְלוּהוּ	—	—
קָטַלְתִּיכֶם	—	—	—
קָטַלְתִּיכֶן	—	—	—
קָטַלְתִּים	קָטְלוּם	—	—
קָטַלְתִּין	קָטְלוּן	—	—

Pi'el

3 s. m.

קָטַל
קָטַלְנִי
קָטַלְךָ
קָטַלְךָ
קָטַלוּ
קָטַלְהוּ
קָטַלְנוּ
קָטַלְכֶם
קָטַלְכֶן
קָטַלְם
קָטַלְן

Impf. and imper. with n.

Infn. cons.

קָטַלְנִי כְּבָד' יְקַבֵּל
קָטַלְךָ יְקַבֵּל
—
קָטַלְנִי יְקַבֵּל
קָטַלְךָ יְקַבֵּל
קָטַלְנִי יְקַבֵּל

קָטַל
קָטַלְנִי
קָטַלְךָ
קָטַלְךָ
קָטַלְךָ
קָטַלְךָ
&c. (יְקַבֵּל)
קָטַלְהוּ
קָטַלְנוּ
קָטַלְכֶם
קָטַלְכֶן
קָטַלְם
קָטַלְן

יְקַבֵּל
יְקַבֵּלְנִי
יְקַבֵּלְךָ
יְקַבֵּלְךָ
יְקַבֵּלְךָ
יְקַבֵּלְךָ
יְקַבֵּלְהוּ
יְקַבֵּלְנוּ
יְקַבֵּלְכֶם
יְקַבֵּלְכֶן
יְקַבֵּלְם
יְקַבֵּלְן

It is doubtful if 1 pl. occurs with n. See Ps. 12. 8. Hos. 12. 5.

The 1 pers. has regularly verbal suff. of *obj.*; the others have nominal suff. whether of object or subject.

PE NUN VERB. § 33.

	Qal		Niph.	Hiph.	Hoph.
<i>Perf. Sing. 3 m.</i>	נָפַל	(נָפַשׁ)	נָפַשׁ	הִנָּפַשׁ	הִנָּפַשׁ
3 f.			נָפַשְׁתָּ	הִנָּפַשְׁתָּ	הִנָּפַשְׁתָּ
2 m.			נָפַשְׁתָּ	הִנָּפַשְׁתָּ	הִנָּפַשְׁתָּ
<i>Impf. Sing. 3 m.</i>	יִפֹּשׁ	יִפֹּל	יִנָּפַשׁ	יִנָּפֵשׁ	יִנָּפֵשׁ
3 f.	תִּפֹּשׁ	תִּפֹּל	&c.	תִּנָּפֵשׁ	
2 m.	תִּפֹּשׁ	תִּפֹּל		תִּנָּפֵשׁ	
2 f.	תִּפֹּשִׁי	תִּפֹּלִי		תִּנָּפְשִׁי	
1 c.	אִפֹּשׁ	אִפֹּל		אִנָּפֵשׁ	
<i>Plur. 3 m.</i>	יִפְּשׁוּ	יִפְּלוּ		יִנָּפְשׁוּ	
3 f.	תִּפְּשׁוּןָה	תִּפְּלוּןָה		תִּנָּפְשׁוּןָה	
2 m.	תִּפְּשׁוּ	תִּפְּלוּ		תִּנָּפְשׁוּ	
2 f.	תִּפְּשׁוּןָה	תִּפְּלוּןָה		תִּנָּפְשׁוּןָה	
1 c.	נָפַשׁ	נָפַל		נָפַשׁ	
<i>Imp. Sing. 2 m.</i>	בָּשׁ (בָּשְׁתָּה)	נָפַל	הִנָּפַשׁ	הִנָּפֵשׁ	
2 f.	בָּשִׁי	נָפְלִי	הִנָּפַשִׁי	הִנָּפְשִׁי	
<i>Plur. 2 m.</i>	בָּשׁוּ	נָפְלוּ	הִנָּפַשׁוּ	הִנָּפְשׁוּ	wanting
2 f.	בָּשְׁתָּה	נָפְלוּןָה	הִנָּפַשְׁתָּה	הִנָּפְשְׁתָּה	
<i>Juss. 3 sing.</i>				יִנָּפֵשׁ	
<i>vav cons. impf.</i>				וַיִּנָּפֵשׁ	
<i>Cohort. 1 sing.</i>	אִנָּפַשׁ			אִנָּפֵשׁ	
<i>vav cons. perf.</i>	וַנָּפַשׁ				
<i>Inf.</i>	נָפַשׁ	נָפַל	הִנָּפַשׁ	הִנָּפֵשׁ	הִנָּפַשׁ
<i>Inf. absol.</i>	נָפַשׁ	נָפַל	הִנָּפַשׁ	הִנָּפֵשׁ	הִנָּפַשׁ
<i>Part. act.</i>	נָפֵשׁ	נָפֵל	נָפֵשׁ	מִנָּפֵשׁ	
<i>pass.</i>	נָפַשׁ	—			מִנָּפַשׁ

PE NUN VERB. § 33.

	Qal	Niph.	Hoph.
<i>Perf. Sing.</i> 3 m.	נָתַן	לָקַח	נִלְקַח, נִתַּן
3 f.	נָתַנָּה	לָקַחָהּ	
2 m.	נָתַתָּה	לָקַחְתָּ	
2 f.	נָתַתְּ	&c.	
1 c.	נָתַתִּי		
<i>Plur.</i> 3 c.	נָתַנוּ		
2 m.	נָתַתֶּם		
2 f.			
1 c.	נָתַנּוּ		
<i>Impf. Sing.</i> 3 m.	יִתֵּן	יִקַּח	יִלְקַח, יִנָּתֵן
3 f.	תִּתֵּן	תִּקַּח	
2 m.	תִּתֶּן	תִּקַּח	
2 f.	תִּתִּי	תִּקַּחִי	
1 c.	אֶתֵּן, תִּתְּנָה	אֶקַּח	
<i>Plur.</i> 3 m.	יִתְּנוּ	יִקְחוּ	
3 f.			
2 m.	תִּתְּנוּ	תִּקְחוּ	
2 f.			
1 c.	נִתֵּן	נִקַּח	
<i>Imp. Sing.</i> 2 m.	יֵתֵן, תִּתְּנָה	קַח, קַחְהָ	
2 f.	תִּתְּנִי	קַחִי	
<i>Plur.</i> 2 m.	יִתְּנוּ	קַחוּ	
2 f.			
<i>Juss.</i> 3 sing.	יִתֵּן	יִקַּח	
<i>vav cons. impf.</i>	וַיִּתֵּן	וַיִּקַּח	
<i>Inf.</i>	לָקַחַת, קִדְּמַתִּי, תַּחַת, תַּחֲתִי (נָתַן)		לְקַחְתִּי, לְנִתֵּן
<i>Inf. abs.</i>	נִתְּנוֹ	לְקֹדֵחַ	לְנִתֵּן
<i>Part. act.</i>	נִתֵּן	לֹקֵחַ	
<i>pass.</i>	נִתְּנוֹן	לְקֹדֵחַ	נִתְּנוֹן

PE GUTTURAL

	Qal		Niph.
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	חָתַם	חָזַק	נָחַתָּם
3 f.	עָמְדָה		נָעֲמְדָה
2 m.	עָמַדְתָּ		נָעֲמַדְתָּ
2 f.	עָמַדְתְּ		נָעֲמַדְתְּ
1 c.	עָמַדְתִּי		נָעֲמַדְתִּי
<i>Plur.</i> 3 c.	עָמְדוּ		נָעֲמְדוּ
2 m.	עָמַדְתֶּם		נָעֲמַדְתֶּם
2 f.	עָמַדְתֶּן		נָעֲמַדְתֶּן
1 c.	עָמַדְנִי		נָעֲמַדְנִי
<i>Impf. Sing.</i> 3 m.	יַחַתֵּם	יַחַזֵּק	יַעֲמֹד
3 f.	תַּעֲמֹד	תַּחַזֵּק	תַּעֲמֹד
2 m.	תַּעֲמֹד	תַּחַזֵּק	תַּעֲמֹד
2 f.	תַּעֲמְדִי	תַּחַזְקִי	תַּעֲמְדִי
1 c.	אֶעֱמֹד	אֶחַזֵּק	אֶעֱמֹד
<i>Plur.</i> 3 m.	יַעֲמְדוּ	יַחַזְקוּ	יַעֲמְדוּ
3 f.	תַּעֲמֹדְנָה	תַּחַזְקְנָה	תַּעֲמֹדְנָה
2 m.	תַּעֲמְדוּ	תַּחַזְקוּ	תַּעֲמְדוּ
2 f.	תַּעֲמֹדְנָה	תַּחַזְקְנָה	תַּעֲמֹדְנָה
1 c.	נִעֲמֹד	נִחַזֵּק	נִעֲמֹד
<i>Imp. Sing.</i> 2 m.	עֲמֹד	חַזֵּק	הָעֲמֹד
2 f.	עֲמְדִי	חַזְקִי	הָעֲמְדִי
<i>Plur.</i> 2 m.	עֲמְדוּ	חַזְקוּ	הָעֲמְדוּ
2 f.	עֲמֹדְנָה	חַזְקְנָה	הָעֲמֹדְנָה
<i>Juss.</i> 3 sing.			
<i>vav cons. unpf.</i>	וַיַּעֲמֹד	וַיַּחַזֵּק	
<i>Cohort.</i> 1 sing.	אֶעֱמֹדָה		
<i>vav cons. perf.</i>	וַעֲמַדְתָּ		
<i>Inf.</i>	עֲמֹד		הָעֲמֹד
<i>Inf. absol.</i>	עֲמוֹד		נָחַתָּם
<i>Part. act.</i>	לֹמֵד		&c. נָעֲמֹד
<i>pass.</i>	עֲמוֹד		

'AYIN GUTTURAL

	Qal	Niph'al
<i>Perf. Sing.</i> 3 m.	שָׁחַט (נָחַם)	נָחַם נִשְׁחַט
3 f.	שָׁחַטָה ✓	נִשְׁחַטָה
2 m.	שָׁחַטָה	נִשְׁחַטָה
2 f.	שָׁחַטָה	נִשְׁחַטָה
1 c.	שָׁחַטְתִּי	נִשְׁחַטְתִּי
<i>Plur.</i> 3 c.	שָׁחַטוּ ✓	נִשְׁחַטוּ
2 m.	שָׁחַטְתֶּם	נִשְׁחַטְתֶּם
2 f.	שָׁחַטְתֶּן	נִשְׁחַטְתֶּן
1 c.	שָׁחַטְנוּ	נִשְׁחַטְנוּ
<i>Impf. Sing.</i> 3 m.	יִשְׁחַט	יִנְחַם יִשְׁחַט
3 f.	תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 m.	תִּשְׁחַט	תִּנְחַם תִּשְׁחַט
2 f.	תִּשְׁחַטִּי	תִּנְחַםִּי תִשְׁחַטִּי
1 c.	אֶשְׁחַט	אֶנְחַם אֶשְׁחַט
<i>Plur.</i> 3 m.	יִשְׁחַטוּ	יִנְחַמוּ יִשְׁחַטוּ
3 f.	תִּשְׁחַטְנָה	תִּנְחַמְנָה תִשְׁחַטְנָה
2 m.	תִּשְׁחַטוּ	תִּנְחַמוּ תִשְׁחַטוּ
2 f.	תִּשְׁחַטְנָה	תִּנְחַמְנָה תִשְׁחַטְנָה
1 c.	נִשְׁחַט	נִנְחַם נִשְׁחַט
<i>Imp. Sing.</i> 2 m.	שָׁחַט	הִנְחַם הִשְׁחַט
2 f.	שָׁחַטִּי	הִנְחַמִּי הִשְׁחַטִּי
<i>Plur.</i> 2 m.	שָׁחַטוּ	הִנְחַמוּ הִשְׁחַטוּ
2 f.	שָׁחַטְנָה	הִנְחַמְנָה הִשְׁחַטְנָה
<i>Juss. 3 sing.</i>	יִשְׁחַט	&c.
<i>vav cons. impf.</i>	וַיִּשְׁחַט	&c.
<i>impf. with suff.</i>	יִשְׁחַטְנִי	&c.
<i>Inf.</i>	שָׁחַט	הִנְחַם הִשְׁחַט
<i>Inf. absol.</i>	שָׁחַט	נִשְׁחַט
<i>Part. act.</i>	שָׁחַט	נָחַם נִשְׁחַט
<i>pass.</i>	שָׁחוּט	

VERBS. § 36.

Pi'el	Pu'al	Hithp.
נָחַם בְּרֵךְ	נָחַם בְּרֵךְ	הִתְנַחֵם הִתְבָּרַךְ
בָּרַךְ	בָּרַךְ	הִתְבָּרַךְ
בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
בָּרַכְתָּ	בָּרַכְתָּ	הִתְבָּרַכְתָּ
בָּרַכְתִּי	בָּרַכְתִּי	הִתְבָּרַכְתִּי
בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
בָּרַכְתֶּם	בָּרַכְתֶּם	הִתְבָּרַכְתֶּם
בָּרַכְתֶּן	בָּרַכְתֶּן	הִתְבָּרַכְתֶּן
בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
יִנָּחֵם יִבָּרַךְ	יִנָּחֵם יִבָּרַךְ	יִתְנַחֵם יִתְבָּרַךְ
תִּבָּרַךְ	תִּבָּרַךְ	תִּתְבָּרַךְ
תִּבָּרַךְ	תִּבָּרַךְ	תִּתְבָּרַךְ
תִּבָּרַכְי	תִּבָּרַכְי	תִּתְבָּרַכְי
אִבָּרַךְ	אִבָּרַךְ	אִתְבָּרַךְ
יִבָּרְכוּ	יִבָּרְכוּ	יִתְבָּרְכוּ
תִּבָּרְכֶנָּה	תִּבָּרְכֶנָּה	תִּתְבָּרְכֶנָּה
תִּבָּרְכוּ	תִּבָּרְכוּ	תִּתְבָּרְכוּ
תִּבָּרְכֶנָּה	תִּבָּרְכֶנָּה	תִּתְבָּרְכֶנָּה
נִבָּרַךְ	נִבָּרַךְ	נִתְבָּרַךְ
נָחַם בְּרֵךְ	נָחַם בְּרֵךְ	הִתְנַחֵם הִתְבָּרַךְ
בָּרַכְי	בָּרַכְי	הִתְבָּרַכְי
בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
בָּרַכְנָה	בָּרַכְנָה	הִתְבָּרַכְנָה

נָחַם בְּרֵךְ	נָחַם בְּרֵךְ	הִתְנַחֵם הִתְבָּרַךְ
בָּרַכְנוּ	בָּרַכְנוּ	הִתְבָּרַכְנוּ
מִנָּחֵם מִבָּרַךְ	מִנָּחֵם מִבָּרַךְ	מִתְנַחֵם מִתְבָּרַךְ

LAMED GUTTURAL

	Qal	Niph.	Pi'el
<i>Perf. Sing.</i> 3 m.	שָׁלַח	נִשְׁלַח	שִׁלַּח
3 f.	שָׁלְחָה	נִשְׁלְּחָה	שִׁלְּחָה
2 m.	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שִׁלַּחְתָּ
2 f.	שָׁלַחְתְּ ←	נִשְׁלַחְתְּ	שִׁלַּחְתְּ
1 c.	שָׁלַחְתִּי	&c.	&c.
<i>Plur.</i> 3 c.	שָׁלְחוּ		
2 m.	שָׁלַחְתֶּם		
2 f.	שָׁלַחְתֶּן		
1 c.	שָׁלַחְנוּ		
<i>Impf. Sing.</i> 3 m.	יִשְׁלַח	יִשְׁלַח	יִשְׁלַח
3 f.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 m.	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
2 f.	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
1 c.	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
<i>Plur.</i> 3 m.	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
3 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
2 m.	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
2 f.	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
1 c.	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
<i>Imp. Sing.</i> 2 m.	שְׁלַח	הִשְׁלַח	שְׁלַח
2 f.	שְׁלַחִי	הִשְׁלַחִי	
<i>Plur.</i> 2 m.	שְׁלַחוּ	הִשְׁלַחוּ	
2 f.	שְׁלַחְנָה	הִשְׁלַחְנָה	
<i>Juss.</i> 3 sing.			
<i>vav cons. impf.</i>			
<i>impf. with suff.</i>	יִשְׁלַחֲנִי	&c.	
<i>Inf.</i>	שְׁלַח	הִשְׁלַח	שְׁלַח
<i>Inf. absol.</i>	שָׁלַח	נִשְׁלַח	שִׁלַּח
<i>Part. act.</i>	שֹׁלֵחַ	נִשְׁלָח	מִשְׁלִּיחַ
<i>puss.</i>	שֹׁלְחִים		

VERBS. § 37.

Pu'al	Hithp.	Hiph.	Hoph.
שָׁלַח	הִשְׁתַּלַּח	הִשְׁלִיחַ	הִשְׁלַח
שִׁלְחוּ	הִשְׁתַּלְּחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ
שִׁלַּחְתָּ	הִשְׁתַּלַּחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ
שִׁלַּחְתָּהּ	הִשְׁתַּלַּחְתָּהּ	הִשְׁלַחְתָּהּ	הִשְׁלַחְתָּהּ
&c.	&c.	הִשְׁלַחְתִּי	&c.
		הִשְׁלִיחוּהוּ	
		הִשְׁלַחְתֶּם	
		הִשְׁלַחְתֶּן	
		הִשְׁלַחְנוּ	
יִשְׁלַח	יִשְׁתַּלַּח	יִשְׁלִיחַ	יִשְׁלַח
		תִּשְׁלַח	
		תִּשְׁלִיחַ	
		תִּשְׁלַחְתָּ	
		אִשְׁלַחְתָּ	
		יִשְׁלַחוּ	
		תִּשְׁלַחְנָה	
		תִּשְׁלַחְנָה	
		תִּשְׁלַחְנָה	
		נִשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
wanting		הִשְׁלִיחַ	wanting
		הִשְׁלִיחוּ	
		הִשְׁלַחְתָּ	
		הִשְׁלַחְתָּהּ	
		יִשְׁלַח	
		וַיִּשְׁלַח	
	הִשְׁתַּלַּח	הִשְׁלַח	
		הִשְׁלַח	הִשְׁלַח
מִשְׁלַח	מִשְׁתַּלַּח	מִשְׁלַח	מִשְׁלַח

LAMED 'ALEPH

	Qal		Niph.
<i>Perf. Sing.</i> 3 m.	מָצָא	מָלֵא	נִמְצָא
3 f.	מָצְאָה	מָלְאָה	נִמְצְאָה
2 m.	מָצַאתָ	מָלַאתָ	נִמְצַאתָ
2 f.	מָצַאתְּ	מָלַאתְּ	נִמְצַאתְּ
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Plur.</i> 3 c.	מָצְאוּ	מָלְאוּ	נִמְצְאוּ
2 m.	מָצַאתֶם	מָלַאתֶם	נִמְצַאתֶם
2 f.	מָצַאתֶן	מָלַאתֶן	נִמְצַאתֶן
1 c.	מָצַאתִי	מָלַאתִי	נִמְצַאתִי
<i>Impf. Sing.</i> 3 m.	יִמְצָא	&c.	יִמְצָא
3 f.	תִּמְצָא		תִּמְצָא
2 m.	תִּמְצָא		תִּמְצָא
2 f.	תִּמְצָאִי		תִּמְצָאִי
1 c.	אִמְצָא		אִמְצָא
<i>Plur.</i> 3 m.	יִמְצְאוּ		יִמְצְאוּ
3 f.	תִּמְצְאָנָה	—	— תִּמְצְאָנָה
2 m.	תִּמְצְאוּ		תִּמְצְאוּ
2 f.	תִּמְצְאָנָה	↗	תִּמְצְאָנָה
1 c.	נִמְצָא		נִמְצָא
<i>Imp. Sing.</i> 2 m.	מָצֵא		רִמְצֵא
2 f.	מָצְאִי		רִמְצְאִי
<i>Plur.</i> 2 m.	מָצְאוּ		רִמְצְאוּ
2 f.	מָצְאָנָה		רִמְצְאָנָה
<i>Juss. 3 sing.</i>			
<i>vav cons. impf.</i>			
<i>vav cons. perf.</i>	וּמָצַאתָ		&c.
<i>impf. with suff.</i>	יִמְצְאֶנִּי		
<i>Inf.</i>	מָצֵא		רִמְצֵא
<i>Inf. absol.</i>	מָצֹא		נִמְצֵא
<i>Part. act.</i>	מָצֵא	מָלֵא	נִמְצֵא
<i>pass.</i>	מָצִינָא		

VERBS. § 38.

[illegible]

PE YOD AND PE

	Verbs פ"י.			Niph.
	Qal			
	יָשַׁב	יָרָא	יָרַשׁ	נִשְׁבַּח
<i>Perf. Sing.</i> 3 m.				נִשְׁבְּחָה
3 f.				נִשְׁבַּחְתָּ
2 m.				&c.
2 f.				
1 c.				
<i>Plur.</i> 3 c.				
2 m.				
2 f.				
1 c.				
<i>Impf. Sing.</i> 3 m.	יֹשֵׁב	יִירָא	יִירַשׁ	יִנְשְׁבַח
3 f.	תֹּשֵׁב			תִּנְשְׁבַח
2 m.	תֹּשֵׁב			תִּנְשְׁבַחְתָּ
2 f.	תֹּשְׁבִי			תִּנְשְׁבְּחִי
1 c.	אֲשֵׁב			אֲנִשְׁבַח
<i>Plur.</i> 3 m.	יֹשְׁבוּ			יִנְשְׁבְּחוּ
3 f.	תֹּשְׁבָנָה			תִּנְשְׁבְּכֶנָה
2 m.	תֹּשְׁבוּ			תִּנְשְׁבְּכוּ
2 f.	תֹּשְׁבָנָה			תִּנְשְׁבְּכֶנָה
1 c.	נִשְׁבַּח			נִשְׁבַּחְתִּי
<i>Imp. Sing.</i> 2 m.	שֶׁב (שְׁבֹה)	יִרָא	רֵשׁ (רֵשׁ)	הִנְשְׁבַח
2 f.	שְׁבִי			הִנְשְׁבְּחִי
<i>Plur.</i> 2 m.	שְׁבוּ			הִנְשְׁבְּכוּ
2 f.	שְׁבָנָה			הִנְשְׁבְּכֶנָה
<i>Juss.</i> 3 sing.				
<i>vav cons. Impf.</i>	וַיֹּשֵׁב		וַיִּירַשׁ	
<i>Cohort.</i> 1 sing.	אֲשֻׁבָה			
<i>Impf. in a with suff.</i>	יִרְעָלִי	<i>Imper.</i> הִצְלֹה		
<i>Infinit. cons.</i>	שְׁבֹת	יִרָא	רֵשׁ	הִנְשְׁבַח
<i>abs.</i>	יֹשֹׁב		יִרֹשׁ	
<i>Pert. act.</i>	יֹשֵׁב	יִרָא	יִרַשׁ	נִשְׁבַּח
<i>pass.</i>	יִשְׁוֹב		יִרֹשׁ	

VAV VERBS. § 39.

		Verbs פ"י.		Verbs assimilating.		
Hiph.	Hoph.	Qal	Hiph.	Qal	Niph.	Hiph.
הוֹשִׁיב	הוֹשֵׁב	יָבַן	הִיָּבַן	יָצַח	נָצַח	הִצָּח
הוֹשִׁיבָה	הוֹשֵׁבָה		הִיָּבָה	יָצַק		
הוֹשִׁיבָהּ	הוֹשֵׁבָהּ		הִיָּבָהּ			
&c.	&c.		&c.			
יֹשֵׁב	יֹשֵׁב	יִיָּבַן	יִיָּבַן	יָצַח		יָצַח
הוֹשִׁיב		הִיָּבַן	הִיָּבַן	יָצַק		
הוֹשִׁיב		הִיָּבַן	הִיָּבַן			
הוֹשִׁיבִי		הִיָּבִי	הִיָּבִי			
&c.		אִיָּבַן	אִיָּבַן			
		יִיָּבִי	יִיָּבִי			
		הִיָּבִי	הִיָּבִי			
		הִיָּבִי	הִיָּבִי			
		הִיָּבִי	הִיָּבִי			
		יָבַן	יָבַן			
הוֹשִׁיב			הִיָּבַן			
הוֹשִׁיבִי			הִיָּבִי			
הוֹשִׁיבִי			הִיָּבִי			
הוֹשִׁיבָהּ			הִיָּבָהּ			
יֹשֵׁב			יָבַן			יָצַח
יֹשֵׁב			יָבַן			
הוֹשִׁיב	הוֹשֵׁב		הִיָּבַן			
הוֹשִׁיב			הִיָּבַן			
מֹשִׁיב		יָבַן	מִיָּבַן			מִצָּח
מֹשֵׁב	מֹשֵׁב	יָבַן				

	<i>Kriah</i>	<i>Qal</i>	<i>stat.</i>	<i>act.</i>	<i>AYIN VAV AND</i>	<i>Yod</i>	<i>Yod</i>
<i>Perf. Sing.</i> 3 m.	קָם	מָת	בָּרַשׁ	בָּרַ			
3 f.	קָמָה	מָתָה	בָּרַשָׁה	בָּרָה			
2 m.	קָמַתָּ	מָתָה	בָּרַשְׁתָּ	בָּרַתָּ			
2 f.	קָמַתְּ	מָתָה	בָּרַשְׁתְּ	&c.			
1 c.	קָמַתִּי	מָתִי	בָּרַשְׁתִּי				
<i>Plur.</i> 3 c.	קָמוּ	מָתוּ	בָּרַשׁוּ				
2 m.	קָמַתֶּם	מָתֶם	בָּרַשְׁתֶּם				
2 f.	קָמַתְּן	מָתְן	בָּרַשְׁתְּן				
1 c.	קָמַנִי	מָתַנִּי	בָּרַשְׁנִי				
<i>Impf. Sing.</i> 3 m.	יָקוּם	יָמוּת	יָבוֹשׁ	יָבִין			
3 f.	תָּקוּם		תָּבוֹשׁ	תָּבִין			
2 m.	תָּקוּם		תָּבוֹשׁ	תָּבִין			
2 f.	תָּקוּמִי		תָּבוֹשִׁי	תָּבִינִי			
1 c.	אָקוּם		אָבוֹשׁ	אָבִין			
<i>Plur.</i> 3 m.	יָקוּמוּ		יָבוֹשׁוּ	יָבִינוּ			
3 f.	תָּקוּמֵינָה		תָּבוֹשְׁנָה	תָּבִינֵיהֶן			
2 m.	תָּקוּמוּ		תָּבוֹשׁוּ	תָּבִינוּ			
2 f.	תָּקוּמֵינָה		תָּבוֹשְׁנָה	תָּבִינֵיהֶן			
1 c.	נָקוּם		נָבוֹשׁ	נָבִין			
<i>Imp. Sing.</i> 2 m.	קוּם קוּמָה	מוּת	בוֹשׁ	בִּין			
2 f.	קוּמִי		בוֹשִׁי	בִּינִי			
<i>Plur.</i> 2 m.	קוּמוּ		בוֹשׁוּ	בִּינוּ			
2 f.	קוּמְנָה		בוֹשְׁנָה				
<i>Juss.</i> 3 sing.	יָקֻם			יָבִין			
<i>vav cons. impf.</i>	וַיָּקֻם			וַיָּבִין			
<i>Cohort.</i> 1 sing.	אָקוּמָה			אָבִינָה			
<i>vav cons. perf.</i>	וַקָּמָה			וַבִּנָּה			
<i>Inf.</i>	קוּם	מוּת	בוֹשׁ	בִּין			
<i>Inf. abs.</i>	קוּם	מוּת	בוֹשׁ	בִּין			
<i>Part. act.</i>	קָמָה	מָת	בָּרַשׁ	בָּרַ			
<i>pass.</i>	קוּמָה			בִּין			

'AYVA



'AYVA

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VERBS DOUBLE

	Qal		
	act.	stat.	
<i>Perf. Sing.</i> 3 m.	סָבַב (סָב)	קָל	מָל
3 f.	סָבְבָה (סָבָה)	קָלָה	&c.
2 m.	סָבַחְתָּ	קָלָחְתָּ	
2 f.	סָבַחְתְּ	קָלָחְתְּ	
1 c.	סָבַחְתִּי	קָלָחְתִּי	
<i>Plur.</i> 3 c.	סָבְבוּ (סָבוּ)	קָלוּ	
2 m.	סָבַחְתֶּם	קָלַחְתֶּם	
2 f.	סָבַחְתֶּן	קָלַחְתֶּן	
1 c.	סָבַחְנוּ	קָלַחְנוּ	
<i>Impf. Sing.</i> 3 m.	יִסֵּב יִסֵּב	יִקַּל יִקַּל	יִמָּל יִמָּל
3 f.	תִּסְבֵּב תִּסְבֵּב	תִּקַּל תִּקַּל	תִּמָּל תִּמָּל
2 m.	תִּסְבֵּב תִּסְבֵּב	תִּקַּל תִּקַּל	תִּמָּל תִּמָּל
2 f.	תִּסְבִּי תִסְבִּי	תִּקְלִי תִקְלִי	תִּמְלִי תִמְלִי
1 c.	אֶסֵּב אֶסֵּב	אֶקַּל אֶקַּל	אֶמָּל אֶמָּל
<i>Plur.</i> 3 m.	יִסְבוּ יִסְבוּ	יִקְלוּ יִקְלוּ	יִמְלוּ יִמְלוּ
3 f.	תִּסְבְּנָה תִסְבְּנָה	תִּקְלֶנָה תִקְלֶנָה	תִּמְלֶנָה תִמְלֶנָה
2 m.	תִּסְבוּ תִסְבוּ	תִקְלוּ תִקְלוּ	תִמְלוּ תִמְלוּ
2 f.	תִּסְבְּנָה תִסְבְּנָה	תִּקְלֶנָה תִקְלֶנָה	תִּמְלֶנָה תִמְלֶנָה
1 c.	נִסֵּב נִסֵּב	נִקַּל נִקַּל	נִמָּל נִמָּל
<i>Imp. Sing.</i> 2 m.	סֵב		
2 f.	סְבִי		
<i>Plur.</i> 2 m.	סֵבוּ		
2 f.	סְבִינָה		
<i>Juss.</i> 3 sing.	יִסֵּב יִסֵּב	יִקַּל יִקַּל	&c.
<i>vav cons. impf.</i>	וַיִּסֵּב וַיִּסֵּב	וַיִּקַּל וַיִּקַּל	
<i>Cohort.</i> 1 sing.	אֶסְבֵּה אֶסְבֵּה	&c.	
<i>vav cons. perf.</i>	וַיִּסְבֹּחַ וַיִּסְבֹּחַ		
<i>Inf.</i>	סֵב	קָל	
<i>Inf. absol.</i>	סָבוּב	קָלוּל	
<i>Pert. act.</i>	סוֹבֵב	קָלָה	
<i>pass.</i>	סָבוּב		

AYIN. § 42.

Niph.	Hiph.	Hoph.
נָסַב	הִסָּב	הוּסַב
נִסְבָּה	הִסְבָּה	הוּסְבָה
נִסְבֹּת	הִסְבֹּת	הוּסְבֹת
נִסְבֹּת	הִסְבֹּת	&c.
נִסְבֹּתִי	הִסְבֹּתִי	
נִסְבִּי	הִסְבִּי	
נִסְבֹּתָם	הִסְבֹּתָם	
נִסְבֹּתָן	הִסְבֹּתָן	
נִסְבֹּנוּ	הִסְבֹּנוּ	
יָסַב	יָסַב יָסַב	יָסַב יָסַב
יָסַב	יָסַב	&c.
יָסַב	יָסַב	
יָסַבִּי	יָסַבִּי	
יָסַב	יָסַב	
יָסַבִּי	יָסַבִּי	
יָסַבְיָה	יָסַבְיָה	
יָסַבִּי	יָסַבִּי	
יָסַבְיָה	יָסַבְיָה	
נָסַב	נָסַב	
הִסָּב	הִסָּב	
הִסְבִּי	הִסְבִּי	
הִסְבִּי	הִסְבִּי	
הִסְבִּיָה	הִסְבִּיָה	
	יָסַב	
	וַיָּסַב	
➤ הִסָּב	הִסָּב	דוּסַב
הִסְבִּי	הִסְבִּי	
נָסַב נִסְבָּה	מִסָּב מִסְבָּה	
		מִדּוּסַב

Forms of Intens.

Act.	Pass.	Reflex.
קָלַל	קָלַל	הִתְקַלַּל
קוּלַל	קוּלַל	הִתְקוּלַל
קָלְקַל	קָלְקַל	הִתְקָלְקַל

like *Pi'el* &c. in the Regular Verb.

LAMED HE (LAM. YOD)

	Qal	Niph.	Pī'el	Pu'al
<i>Perf. Sing.</i> 3 m.	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
3 f.	פָּלְחָהּ	נִפְּלְחָהּ	פָּלְחָהּ	פָּלְחָהּ
2 m.	פָּלַיְתָ	נִפְּלַיְתָ	פָּלַיְתָ	פָּלַיְתָ
2 f.	פָּלַיְתְּ	&c. נִפְּלַיְתְּ	&c.	&c.
1 c.	פָּלַיְתִי	נִפְּלַיְתִי		
<i>Plur.</i> 3 c.	פָּלְחוּ	נִפְּלְחוּ		
2 m.	פָּלַיְתֶם	נִפְּלַיְתֶם		
2 f.	פָּלַיְתֶן	נִפְּלַיְתֶן		
1 c.	פָּלַיְנוּ	נִפְּלַיְנוּ		
<i>Impf. Sing.</i> 3 m.	יִפְּלַח	יִפְּלַח	יִפְּלַח	יִפְּלַח
3 f.	תִּפְּלַח	תִּפְּלַח		
2 m.	תִּפְּלַח	תִּפְּלַח		
2 f.	תִּפְּלִי	תִּפְּלִי		
1 c.	אִפְּלַח	אִפְּלַח		
<i>Plur.</i> 3 m.	יִפְּלְחוּ	יִפְּלְחוּ		
3 f.	תִּפְּלִינָה	תִּפְּלִינָה		
2 m.	תִּפְּלְכוּ	תִּפְּלְכוּ		
2 f.	תִּפְּלִינָה	תִּפְּלִינָה		
1 c.	נִפְּלַח	נִפְּלַח		
<i>Imp. Sing.</i> 2 m.	פָּלַח	הִפְּלַח	פָּלַח פֵּל	—
2 f.	פָּלִי	הִפְּלִי		
<i>Plur.</i> 2 m.	פָּלְחוּ	הִפְּלְחוּ		
2 f.	פָּלְינָה	הִפְּלִינָה		
<i>Juss.</i> 3 sing. m.	&c. יִפְּלֵ	יִפְּלֵ	יִפְּלֵ	
<i>vav cons. impf.</i>	&c. וַיִּפְּלֵ			
<i>vav cons. perf.</i>	וַיִּפְּלֵ	וַיִּפְּלֵ		
<i>Inf.</i>	→ פָּלֹחַ	הִפְּלֹחַ	→ פָּלֹחַ	פָּלֹחַ
<i>Inf. absol.</i>	פָּלַח	נִפְּלַח	פָּלַח	פָּלַח
<i>Part. act.</i>	פָּלֹחַ	נִפְּלֹחַ	מִפְּלֹחַ	
<i>pass.</i>	פָּלֹחַ	פָּלֹחַ		מִפְּלֹחַ
<i>stat.</i>	קָשָׁה — שָׁה			

AND VAV) VERBS. § 44.

Hithp.	Hiph.	Hoph.	Suffixes.
הִתְפַּלֵּה	הִפְלִיחַ	הִפְלִיחַ	<i>Perf. Sing.</i> 1 c. פָּלַח
הִתְפַּלְּתָה	הִפְלִיחָהּ	הִפְלִיחָהּ	2 m. פָּלַחְךָ
הִתְפַּלְּתִי	הִפְלִיחֵנִי	הִפְלִיחֵנִי	2 f. פָּלַחְתְּ
			3 m. פָּלַחוּ
			3 f. פָּלַחוּ
			<i>Plur.</i> 1 c. פָּלַחוּ
			2 m.
			2 f.
			3 m. פָּלַחוּ
			3 f. פָּלַחוּ
יִתְפַּלֵּה	יִפְלִיחַ	יִפְלִיחַ	<i>Impf. Sing.</i> 1 c. יִפְלִיחַ
			2 m. יִפְלִיחְךָ
			2 f. יִפְלִיחְתְּ
			3 m. יִפְלִיחוּ
			3 f. יִפְלִיחוּ
			<i>Plur.</i> 1 c. יִפְלִיחוּ
			2 m.
			2 f.
			3 m. יִפְלִיחוּ
			3 f. יִפְלִיחוּ
הִתְפַּלֵּה — פָּל	הִפְלִיחַ הָפַל	—	<i>Imp. Sing.</i> 1 c. פָּלַח
			3 m. פָּלַחוּ
			3 f. פָּלַחוּ
יִתְפַּל	יִפְלִיחַ		<i>Plur.</i> 1 c. פָּלַחוּ
			3 m. פָּלַחוּ
→ הִתְפַּלְּתִי	הִפְלִיחֵנִי	הִפְלִיחֵנִי	
הִתְפַּלְּתָה	הִפְלִיחָהּ	הִפְלִיחָהּ	
מִתְפַּלֵּה	מִפְלִיחַ	מִפְלִיחַ	
		מִפְלִיחַ	

TABLE OF MORE COMMON NOMINAL FORMS.

I. FORMS FROM QAL, CHIEFLY PARTICIPIAL.

- 1) $\bar{a}-\bar{a}$ (a—a), קָטֵל 1; adj. of quality, though also noun.
יָשָׁר *upright*, דָּבָר *word*.
- 2) $\bar{a}-\bar{e}$ (a—i), קָטֵל 1; part. of Stat. verb, adj. of quality,
זָקֵן *old*.
- 3) $\bar{a}-\bar{o}$ (a—u), קָטֵל, קְטוּל 1; part. of Stat. verb, adj. of
quality, קָטַן *little*, גָּדוֹל *great*, יָרָא *fearing*.
- 4) $\bar{e}-\bar{a}$ (i—a), קָטֵל 1; less common nominal form, לֵב *heart*.

With pure-long vowel in Second Syll.—

- 5) $\bar{a}-\hat{a}$ (a—û), קְטוּל 1; pass. part.;
- 6) $\bar{a}-\hat{i}$ (a—î), קְטִיל 1; also pass. part.; both also adj.
- 7) $\bar{a}-\hat{o}$ (a—â), קְטוּל 1; nominal form, שָׁלוֹם *peace*.
- 8) $\bar{e}-\hat{o}$, $\bar{e}-\hat{a}$ (i—â), קְטוּל, קְטִיל, חֲמוּץ *ass*, בָּתָּב *book*;
and so קְטִיל, קְטוּל, בָּטָל *fool*, גְּבול *boundary*. In all these forms the strong
pure-long vowel has reduced the preced-
ing vowel to an indistinct sound.

With pure-long vowel in First Syll.—

- 9) $\hat{o}-\bar{e}$ (â—i), קוּיֵל 3; act. part.
- 10) $\hat{o}-\bar{a}$ (â—a), קוּיֵל 1; noun, עוֹלָם *age*.

II. FORMS FROM QAL, CHIEFLY INFINITIVE.

With short vowel after the first rad., less commonly after
the second.—

- 11) *a* (*qat!l*) קָטַל, (קְטַל) 2, *fem.* קְטִילָה, (קְטִילָה).
- 12) *i* (*qit!l*) קָטַל, (קְטַל) 2, " קְטִילָה, (קְטִילָה).
- 13) *o* (*u*) (*qot!l*) קָטַל, (קְטַל) 2, " קְטִילָה, (קְטִילָה).

III. FORMS ALLIED TO THE INTENSIVE.

- 14) $a--â$, $a--ô$ ($a--â$), קָטֹל, קָטֹל, adj. expressing *habit*,
occupation &c. חַטָּא sinner, טָבַח cook.
- 15) $a--i$, $a--û$, קָטִיל, קָטִיל, adj. of quality, in which the
 idea of intensity is not always prominent.
 צָדִיק just, חַמְדָּן merciful.
- 16) $i--ô$ ($i--â$), קָטֹל, קָטֹל drunken.
- 17) $i--ê$, קָטֵל 3; adj. expressing excess and defect,
 עִבֵּר blind.

IV. FORMS WITH EXTERNAL AUGMENTATION (EXTENSIVE).

With preformative letters, m , t , '—

- 18) $i--â$ ($a--a?$), מִקְטֵל 1, } Nouns expressing the *place* and
 19) $a--ê$ ($a--i$), מִקְטֵל 3, } *instrument* of the action, and
 also notions less precise, מִסְתָּר hiding-place, מִפְתֵּיחַ
 key, מִשְׁפָּט judgment. The two forms given are
 perhaps most common, but words formed with m
 assume great variety of form, as $i--ô$ ($i--â$),
 $i--ê$; $a--ô$ ($a--â$).
- 20) $a--û$, תִּקְטֹל, abstracts, and chiefly in weak verbs and
 of various forms.
- 21) $a--â$, אִקְטֵל 1; adj. אִכְזָב lying.

With affirmative letters, m , n , i .

- 22) $ân$, $âm$, קָטֵל &c. 1; nominal forms. אִלְמָן widower, שִׁלְחָן
 table, אִילָם porch.
- 23) $ôn$ ($ân$), $ôm$ ($âm$), קָטֵל &c., אִלְמָן widowhood, פְּתִירוֹן
 interpretation. The n falling away the termin.
 becomes $ô$.
- 24) i . The termin. i forms Gentilic and Patronymic
 words. עִבְרִי a Hebrew, צִידוֹנִי Sidonian, and
 more rarely adj. from ordinary nouns, רֶגֶלִי foot
 (on foot), תַּחְתִּי lower.

The termination $û$ appears only in *fem.* $ûth$
 See following Table.

TABLE OF INFLECTION OF NOUNS.

I. Words ending in a consonant:—

	<i>Mas.</i>		<i>Fem.</i>	
	<i>abs.</i>	<i>cons.</i>	<i>abs.</i>	<i>cons.</i>
<i>sing.</i>	סוּם	סוּם	סוּמָה	סוּמַח
<i>plur.</i>	סוּמִים	סוּמִי	סוּמוֹת	סוּמוֹחַ
<i>dual</i>	סוּמִיַּם	סוּמִי	סוּמִיָּם	סוּמִיָּחַ

II. Words ending in a vowel sound:—

<i>sing.</i>	נְכָרִי	נְכָרִי	נְכָרִית — רִיָּה	נְכָרִית — רִיָּה
<i>plur.</i>	נְכָרִים — רִיִּים	נְכָרַי	נְכָרִיּוֹת	נְכָרִיּוֹת
<i>sing.</i>			מְלָכָה	<i>id.</i>
<i>plur.</i>			מְלָכִיּוֹת	<i>id.</i>

Rem. 1. Besides words ending in a vowel sound, certain others may form the *fem.* by addition of the simple *Tav*. See First Decl.

2. The *plur. mas.* has sometimes ךֿ — as in Aramean.

DECLENSION.

Many forms of Nouns contain unchangeable vowels, that is, vowels pure-long, or diphthongal, or unchangeable from position. These as they suffer no change in inflection do not seem to require classification. Or they might be called a First Declension, in which case the Declensions would amount in all to *four*. Indeclinable Nouns, i. e. Nouns that undergo no change in vowel, are such forms as those in Table p. 186, 187 numbered 8, 14, 15, 16, 20, 23, and a great number of other forms not given in that Table. If those Nouns with unchangeable vowels be assigned a place in the Classification and called a Declension, it is obvious that a form should be assumed as Paradigm which is essentially unalterable, and not such a word as סוּם which is a *Segholate* and unaltered only accidentally.

The forms that suffer change are those having *tone-long* vowels. These vowels, having been rarely expressed by the Consonantal letters, § 2, may very generally be distinguished from pure long and diphthongal vowels which were very often so expressed. In general only *qameç* and *çere* are tone-long in nouns, *holem* being for the most part unchangeably long. In Verbs *holem* is changeable like *gam.* and *çere*.

The forms with Changeable vowels seem capable of being generalized under *three* classes, which may be called Declensions:—

First Declension. Words with \bar{a} (—) in the *Tone*, or in the *Pretone*, or in *both*.

Second Declension. Segholates; i. e. words originally *monosyllabic*, with a short vowel, which stood generally after the *first* radical, though sometimes after the *second*.

Third Declension. The Act. participles Qal; and words ending like them in \bar{e} (—) and having the vowel of the *Pretone* unchangeable either by nature or position.

TABLE OF FIRST
Words having *ā* in the *Tbne*, or in

		1.	2.	3.	4.
<i>sing.</i>		כָּנָה קָטָן יֶשֶׁר	כָּבֵד זָמָן	גָּדוֹל	קָטוֹל
<i>cons.</i>		יֶשֶׁר	זָמָן	גָּדוֹל	קָטוֹל
<i>pl.</i>		קָטָנִים יֶשְׁרִים	זָמָנִים	גָּדוֹלִים	&c.
<i>cons.</i>		יֶשְׁרִי	זָמָנִי	גָּדוֹלִי	
<i>du.</i>		יֶשְׁרִים		&c.	
<i>cons.</i>		יֶשְׁרִי		מְחוֹק	
<i>fem.</i>		קָטְנָה יֶשְׁרָה	זָמְנָה	מְחוֹקָה	
				&c.	
<i>cons.</i>		יֶשְׁרָה	זָמְנָה	בְּרִכָּה	
<i>pl.</i>		יֶשְׁרוֹת	זָמְנוֹת	בְּרִכוֹת	
<i>cons.</i>		יֶשְׁרוֹת	זָמְנוֹת	בְּרִכוֹת	
<i>du.</i>		יֶשְׁרָתִים			
<i>cons.</i>		יֶשְׁרָתִי			
1st Gutt.	<i>sing.</i>	חָכְמָה חָכֵם		עֲמָק	
	<i>cons.</i>	חָכְמָה		עֲמָק	
	<i>pl.</i>	חָכְמִים		עֲמָקִים	
	<i>cons.</i>	חָכְמִי		עֲמָקִי	
2nd Gutt.	<i>sing.</i>	צָעָקָה נָהָר			נָאֲמָה
	<i>cons.</i>	צָעָקָה			&c.
	<i>pl.</i>	נָהָרִים			
	<i>cons.</i>	נָהָרִי			
3rd Gutt.	<i>sing.</i>	רָשָׁע	שָׁמִיחַ	גְּבוּהָה	קָרוֹא
	<i>cons.</i>	רָשָׁע	שָׁמִיחַ	גְּבוּהָה	
	<i>pl.</i>	רָשָׁעִים	שָׁמִיחִים	גְּבוּהִים	
	<i>cons.</i>	רָשָׁעִי	שָׁמִיחִי		
עִי	<i>sing.</i>	קָם	מָת	טוֹב	סוֹר
		unchangeable vowels.			
עִי	<i>sing.</i>	קָל חָם	מָחַ		
	<i>aff.</i>	חָמִים קָלִים			
לִי	<i>sing.</i>	יָפָה עָנָן	שָׁלוֹה	שָׁלוֹה	בָּלוֹי
	<i>cons.</i>	יָפָה			בָּלוֹי
	<i>pl.</i>	יָפִים			בָּלוֹיִם
	<i>cons.</i>	יָפִי	שָׁלוֹי		בָּלוֹיִי

DECLENSION.

the *Pretone*, or in *both*. § 18.

5.	6.	7.	8.	9.	10.
פָּקִיד	לָבָב	עוֹלָם	מִשְׁמָר	נִכְבָּד	קִשְׁלָה ^(d)
פָּקִיד	לָבָב	עוֹלָם	מִשְׁמָר		קִשְׁלָה
&c.	לָבָבִים	עוֹלָמִים	מִשְׁמָרִים	נִכְבָּדִים ⁵	קִשְׁלִים
	לָבָבִי	עוֹלָמִי	מִשְׁמָרִי	נִכְבָּדִי ⁵	קִשְׁלִי
		&c.			(קִשְׁלִי)
	לָבָבוֹת	הַיְכָל	מִשְׁמָרָה ⁷	נִקְשְׁלָה ⁷	קִשְׁלָה ⁷
		הַיְכָל	מִשְׁמָרָת	נִקְשְׁלָת	קִשְׁלָת
	לָבָבוֹת	הַיְכָלִים	מִשְׁמָרָת	נִקְשְׁלָת	
		הַיְכָלִי	מִשְׁמָרוֹת	נִקְשְׁלָת	
		&c.	מִשְׁמָרוֹת		
			מֵאֲכָל	מֵאֲכָלָת ⁷	
			מֵאֲכָל	מֵאֲכָלָת	
			מֵאֲכָלִים	מֵאֲכָלוֹת	
			מֵאֲכָלִי	מֵאֲכָלוֹת	
					חֶרֶשׁ
					חֶרֶשׁ
					חֶרֶשִׁים
					חֶרְשִׁי
בְּרִיאָה	אֶצֶל ⁸		מִשְׁמַע	מִשְׁמַעַת ⁷	
	אֶצֶל			מִשְׁמַעוֹת	
שִׁים			מְקוֹם	מְנִיחָה ⁶	
			מְקוֹם		
			מִסָּב	מְעוֹד cons. mā	
			מִסְבּוֹ	מְצוֹד	
מְקַדֵּשׁ			מִקְנָה	מִקְנָה	
מְקַדֵּשׁ			מִקְנָה		
מְקַדְּשִׁים			מִקְנִים		
מְקַדְּשִׁי			מִקְנִי		

ADDITIONAL NOTES ON FIRST DECLENSION,

p. 188, 189.

The Declension consists of words having tone-long *a* (—), in the *Tone*, or in the *Pretone*, or in *both*.

A very few forms without *ā* are inflected in the same way, viz. some forms with *ē* (—) in the pretone and an unchangeable sound in the tone. The chief are the *part. Hiph.* of Verbs יָוִי and עָ"ע, מְקִים (for *mā-qīm*); the numeral שְׁנֵי *second*; אֲבוֹס *crib* (sometimes). See Rules for Declens. § 18.

1. The *new* vowel arising when two indistinct sounds come together, is usually *i* (—) but sometimes the word resumes its original sound, § 6. 2 d.

2. In words of form 2., the final vowel of *cons.* is *a* (—), which alone of the short vowels can stand in the final shut accented syll. § 6. Rem. 2 bc. See § 18. Rem., and comp. אֶבֶל Ps. 35. 14; sometimes *ē* (—) is retained unaltered, Gen. 25. 26; Ps. 69. 3.

3. Several words, particularly in form 2., have in *cons.* the short vowel after the *first* radical, i. e. assume the *Segholate* form, Second Declens.; and some have both forms. Exx. גֵּר wall, כֹּתֵף shoulder, יֵרֶךְ thigh, כָּבֵד heavy (both), עָרַל uncircumcised (both), אָרָה long (abs. not occurring); so in form 6., צֶלַע side, שֵׁעַר hair (both); and even in form 1., עָשָׁן smoke (both), שָׂכָר hire (both)? Compare also Ezek. 18. 18; Deut. 31. 16.

4. Many words of form 2., retain the vowel *ē* (—) under inflection, as in the *cons. plur.*, as חָפֵץ desiring, שָׁכַח forgetting, יָשָׁן sleeping, אָכַל mourning; particularly feminines, as בִּרְכָה a pool, אֲבֵדָה loss, גְּנוּבָה theft, עֵרְמָה heap, שָׂרְפָה burning, and probably a number of others which do not happen to occur in *cons.* state or with Suffixes. With regard to many of these words it may be impossible to say whether they are of the First or Second Declens.; for ex. בִּרְכָה a pool is not improbably a *segholate* of 2nd class, Arab. *birkat*.—Some words have both forms, as שִׂמְחָה rejoicing.

5. Instead of retaining the tone-long vowel under inflection, words not unfrequently adopt the sharp short vowel, § 6., 3, and double the following consonant, since a short vowel and Dagesh

is equivalent to a tone-long vowel. This form of inflection is most common with vowels of *first* and *third* classes; *exx.* a) words in *a*, קָטָן *little*, *pl.* קְטַנִּים, so גָּמַל *camel*, עִצָּב *idol*, אִפְּן *wheel*, שִׁישׁ *lily*, מֶרְחָק *distance*, מְחֹשֶׁה *darkness*, מִשְׁבָּב *height* &c.; b) words in *o*, עִירָם *naked*, *pl.* עִירָמִים, so אָדָם *red*, אָרָה *long*, עֵכֶס *deep*, עֹנָל *round*, עֹנָ *delicate* &c.; and even words with *u*, as חָרוֹל *nettle*. This method of inflection is very common c) in words that double the last consonant, as רֶעֶנָּן *green*, *pl.* רֶעֶנָּנִים, so שָׁמָן *quiet*, אֶרְמָדָם *reddish*, יֶרְקָק *greenish*, אֶחָנָן *gift* &c.; and also in words extended not by reduplicating their own letter but by the addition or insertion of an alien letter, as עֶקְרָב *scorpion*, *pl.* עֶקְרָבִים, so חֲרָטָם *magician*, קֶרֶם *axe*, חֲשָׁן *noble* &c. Naturally d) the sharp termination *el* inflects in this way, בִּרְזָל *iron*, בִּרְמָל *orchard*, בִּרְזִי &c.; and words in *a* may thin this letter to *i*, as גִּלְגָּל *a wheel*, מֹרֵג *a threshing wain*, *pl.* גִּלְגָּלִים &c. Some of the above words shew that even in the *Absolute* the short vowel has maintained itself against the law of tone-lengthening, § 6.

6. The termination *ô* often becomes *u* in inflection. *Comp. niph.* of עָוָ § 40 and *Nouns* § 41.

7. Specimens of the *segholate feminines* arising from the addition of simple *Tav* § 29. 2 are given here rather than in Second Decl. for obvious reasons. With regard to such a word as מִאֲכָלָה doubt may arise whether it be not a *fem.* of 3rd Decl. מִאֲכָלָה, though its *plur.* be as given. See 3rd Decl. Add. note 2.

8. The few *Monosyllabic* words belonging to this Declension are probably from stems *Lam. He*, such as יָד *hand*, דָּם *blood*, דָּג *fish*, שֵׁר *breast*, עַד *eternity*, עֵץ *tree*. See Table of Irreg. Nouns.

TABLE OF SECOND DECLENSION.

Monosyllabic words with short vowels. § 29.

A Class.		I Class.		U Class.	
<i>sing.</i>	מִלָּה	מִלָּה	מִלָּה	מִלָּה	מִלָּה
<i>cons.</i>	"	מִלָּה	מִלָּה	מִלָּה	מִלָּה
<i>pl.</i>	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים
<i>cons.</i>	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
<i>du.</i>	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים
<i>cons.</i>	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
<i>fem.</i>	מִלָּהָ	מִלָּהָ	מִלָּהָ	מִלָּהָ	מִלָּהָ
<i>cons.</i>	מִלָּהָ	מִלָּהָ	מִלָּהָ	מִלָּהָ	מִלָּהָ
<i>pl.</i>	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת
<i>cons.</i>	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת	מִלָּהוֹת
1st Gutt.	<i>sing.</i>	מִלָּה	מִלָּה	מִלָּה	מִלָּה
	<i>pl.</i>	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים
	<i>cons.</i>	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
2nd Gutt.	<i>sing.</i>	מִלָּה	מִלָּה	מִלָּה	מִלָּה
	<i>suff.</i>	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
	<i>pl.</i>	מִלָּהִים	מִלָּהִים	מִלָּהִים	מִלָּהִים
	<i>cons.</i>	מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
		מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי
		מִלָּהִי	מִלָּהִי	מִלָּהִי	מִלָּהִי

ADDITIONAL NOTES ON SECOND DECLENSION,
p. 192, 193.

The Declension consists of Monosyllabic Words having a short vowel after the first radical. Through the weight of the accent the short vowels $\text{—}(\text{—})$ and $\text{—}(\text{—})$ become — and — and a furtive Seghol slides in before the last radical. The words thus become dissyllabic and penacute. Thus—

Rule 1. The dissyllabic form appears when third radical is final.

2. Inflectional additions permit the primary form *qatl*, *qitl*, *qotl* to appear;
3. Which it does everywhere except in *Plur.* The *Plur.* takes pretonic — like words of First Declens.

1. Some of this class of words have the short vowel after the *second* radical, but the method of inflection is the same as in the ordinary form. All Infinitives have the vowel after the second radical. In many words, however, which seem to have been originally of this form, the vowel has become fixed in its place after the *second* radical and is treated as unchangeable. See First Decl. Add. Note 4.

2. Again when the vowel is after the *second* letter it may retain its place, not by becoming unchangeably long, but by duplication of the final consonant, as in First Declens. See there Add. Note 5.

3. Many words having first vowel *Seghol* in the uninflected form have *i* (—) under inflection, and in the oblique forms are thus not to be distinguished from words of the *second* class. It is the practice of the best Grammarians, certainly, to consider such words to be of the *first* (or *A*) class, with their *a* (—) thinned to *i* (—), a refinement which thus must have taken place in a very large number of words. It seems not impossible, however, that the *Seghol* in many of these words, may be a real *second* class vowel, and consequently the words

Segholates of the second form. For *first*, some of these words have an alternative form with *çere*; and *second*, very many of them are derivatives from *Intransitive* verbs, which usually give Segholates of second (or third) class. Comp. § 29.

For *i* (—) there occasionally appears *e* (—); and for *o* (—) also *u* (—).

The word שָׁכַם may be of *first* class, *a* being thinned to *e*.

4. A few Segholates, chiefly of those having their third radical a guttural, prefer in the *cons.* forms with the short vowel after *second* radical, as in First Declens. (see the converse there Add. Note 3). For ex. נָטַע, כָּחַר, חָרַר from נָטַע, כָּחַר, חָרַר, and the numerals *seven* and *nine*, § 48. Some have both forms, e. g. along with the ordinary forms וָרַע and שָׁנַר.

5. A very few *plur. abs.* are formed without the pretonic *ā* (—), e. g. the numerals *twenty*, *seventy*, *ninety*, and some other words of which the *sing.* does not occur, e. g. בִּטְטָנִים *pistaccio nuts*, comp. Josh. 13. 26, הֶבְנִים *ebony*, שִׁקְמִים *sycamores*.

6. The derivatives from verbs לָה (i. e. לָיו and לָי) exhibit many anomalies, examples of which are seen in the *exx.* given, but only Reading or the Concordance can teach the full details.

ADDITIONAL NOTES ON THIRD DECLENSION.

The participles active and other words ending in \bar{e} (çere), with a vowel unchangeable, either from quality or position, in the pretone, may be considered a class by themselves, and called a *Third Declension*.

Rule 1. The final \bar{e} (—), when by inflection it falls into an open unaccented syllable, is lost, becoming sh'va ; and of course in a shut or half open syllable it becomes short, e or i (— or —).

2. In the const. \bar{e} (—) remains or becomes a (—).

<i>sing.</i>	קָטַל	מָקַטַל	מָקַל	מָסַפֵּד	מָרְבֵּץ
<i>cons.</i>	קָטַל	מָקַטַל	מָקַל	מָסַפֵּד ¹	מָרְבֵּץ ²
<i>voc. suff.</i>	קָטַלִּי	מָקַטַלִּי	מָקַלִּי	&c.	&c.
<i>cons. suff.</i>	קָטַלְךָ	מָקַטַלְךָ	מָקַלְכֶם		מָסַפֵּד
<i>f.</i>	קָטַלָּה } קָטַלָּה }	מָקַטַלָּה ³	מָקַלָּה ⁴	מָסַפֵּדָה } מָסַפֵּדָה }	מָרְבֵּץ ⁵ [מָרְבֵּץ ⁶
<i>cons.</i>	קָטַלָּה		מָקַלָּה	מָסַפֵּדָה }	"
<i>suff.</i>	קָטַלְתִּי		מָקַלְתִּי	מָסַפֵּדְתִּי	מָרְבֵּץְתִי
<i>pl.</i>	קָטַלְתֶּם		מָקַלְתֶּם	מָסַפֵּדְתֶּם	מָרְבֵּץְתֶם

1. In participial words \bar{e} (—) generally remains in cons., rarely becoming a (—), Deut. 32. 28, except before Gutturals, though it may remain even before them 2 Kings 7. 10. In other words — is the prevailing vowel, though — may be found, מָפַחַח Is. 22. 22, מָקַל Gen. 30. 37.

2. In the hurried cohnstruct and with strong fem. additions, the — of the pretone is frequently thinned to — , and the words are not to be distinguished from corresponding parts of the form *miqtāl*, of first declension. Occasionally the consciousness of derivation from *maqṭel* becomes entirely lost, and the inflection proceeds upon the type *miqtāl*, e. g. מָזַלַּח fork, plur. מָזַלְוֹה. Sometimes both forms appear, מָעַפְרוֹה and מָעַפְרוֹה from a sing. only found in cons. מָעַפְרִי, the abs. of which may have ended in \bar{a} or \bar{e} . The task of the Lexicographer here is nowise easy.

3. The law of inflection of this class of words extends itself to the fem., which however commonly adopts the segholate ending, § 29. But in the fem. the long — shews a considerable proclivity to remain, as in *first* declens. (see there Add. note 4); e. g. in participial forms which have become substantives, and in words having abstract meaning, as יִלְדָּה *she who bears*, בִּגְדָה *traitoress*, מְכַשְׁשָׁה *enchantress*, שְׁמֵמָה *the desolate*, הוֹעֵבָה *abomination*, מַהֲפָכָה *overthrow*, חֲרָדָה *deep sleep* &c. The *ē* remains even in masculines in pause. Also in the two words שְׁלֹשׁ, רִבְעַ of the *third, of the fourth, generation*.

These remarks, without enumeration of all particulars, may suffice to indicate the lines in which exceptions shew themselves.

4. The vowel *o* (—) in nouns, except in third class of segholates, is usually unchangeable. Even when, from formation of *fem.* by adding the simple *Tav*, *ō* arises out of *ô* or *u*, it usually gives place to these vowels again in the *plur.*, § 29. 2. In a few nouns however with this *fem.* ending, and in some others, the vowel *ō* is treated like *ē* of this *third* declension, in the same way as it is in verbs; e. g. גִּלְגֻּלָּה plur. גִּלְגֻּלוֹת, מַחֲלָקָה plur. מַחֲלָקוֹת, כְּהֻנָּה plur. כְּהֻנוֹת, אֲרָמוֹן plur. אֲרָמוֹנוֹת, שִׁבְלָה plur. שִׁבְלֵים, צִפְרִי plur. צִפְרִים; probably the last is from a sing. *šippôreth*, and even 'arm^onôth may imply a sing. 'armô^{neth}.

TABLE OF SOME COMMON IRREG. NOUNS.

אָב *father, cons.* אָבִי, *my f.* אָבִי, *thy f.* אָבִיךָ, *his f.* אָבִיו
or אָבִיו, *her f.* אָבִיהָ, *your f.* אָבִיכֶם, *their f.* אָבִיהֶם &c.,
plur. אָבוֹת.

אָח *brother, cons. s.* אָחִי, *cons. pl.* אָחִי; with four heavy
suff. to sing. like *father*. *My b.* אָחִי &c., *pl.* אָחִים,
אָחִי &c. but אָחִיו.

אָחוֹת *sister, cons.* אָחוֹת, *suff.* אָחוֹתִי &c.; *pl.* with *suff.* אָחוֹתַי,
אָחוֹתֵיהֶם, but also אָחוֹתֵיכֶם, אָחוֹתֵיהֶם.

אִישׁ *man, a form thinned from* אִישׁ; *pl.* אֲנָשִׁים, *cons.* אֲנָשִׁי;
also rarely אִישִׁים.

אִשָּׁה *woman, wife (i. e. אִשָּׁה or אִשָּׁה), hence cons.* אִשָּׁתִּי,
my w. אִשָּׁתִּי; *pl.* נָשִׁים 1, *cons.* נָשִׁי. Ez. 23. 44 אִשָּׁתִּי.

אִמָּה 1 *maid, pl.* אִמָּהוֹת 1, *suff.* אִמָּהוֹתִי.

בֵּית 2 *house, cons.* בֵּית, *pl.* בָּתִּים, probably *bâtîm, cons.*
בָּתִּי.

בֶּן 3 *son, cons.* בֶּן, בָּן (also בְּנִי with *cons. termi-*
nation); *suff.* בְּנִי, בָּנֶךָ &c.; *pl.* בָּנִים 1, *cons.* בָּנַי, *suff.*
בָּנַי &c.

בַּת 2 *daughter, my d.* בָּתִּי (for בְּתִי &c.); *pl.* בָּנוֹת 1.

חָם *father-in-law, like* אָח.

יּוֹם 2 *day (i. e. יוֹם), pl.* יָמִים (for "יָן"); *cons.* יָמִי.

כֵּלִי *vessel, suff.* כֵּלִיךָ; *pl.* כֵּלִים, *cons.* כֵּלִי, *suff.* כֵּלִי.

מַיִם *pl. water, cons.* מַיִם, *suff.* מֵימִי, &c.

עִיר 2 *city, pl.* עָרִים, *cons.* עָרֵי.

פֶּה *mouth, cons.* פִּי, *my m.* פִּי, פִּיךָ and פִּיו, פִּיהָ,

פִּיהֶם &c. like אָב; *pl.* פִּיִּם.

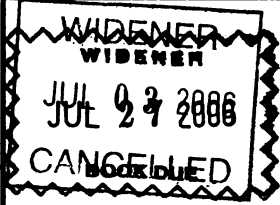
רֹאשׁ 2 *head, pl.* רִאשִׁים, *cons.* רִאשִׁי.

שֵׁם *name, suff.* שְׁמִי, שְׁמֶךָ &c. *Pl.* שְׁמוֹת, *cons.* שְׁמוֹת.

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